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APPENDIX: K J V 's   A B C s

Bible meanings for each of the 26 letters of the English alphabet are documented on the following pages. Each letter meaning was compiled by examining Genesis 1 for each letter's first usages as an initial letter. It was corroborated by checking the subsequent usage of each letter in the remainder of Genesis. This was followed by an examination of every word in the Bible that begins with that letter (using an alphabetical concordance). A large percentage of the King James Bible's words are cited here for many letters. This shows the continuation of such meanings throughout the Bible. It makes clear that the application of letter meanings was not done using a 'select' number of words. The 'letter meanings,' found by computational linguistic researchers, are shown to agree 100% with meanings ascribed to letters in Genesis. The findings of classical etymologists, such as Skeat and the compilers of the unabridged *Oxford English Dictionary*, reinforce these meanings. (I actually 'discovered' many letter meanings through a time-consuming hand collation. It was then verified by a seven year study which included the following: 1.) studying the history and transmutation of the alphabet, 2.) challenging the theory of 'letter meanings,' with word after word, and 3.) computer searching and collating all of the Bible's many, many phonemes (letter combinations, e.g. *bl,* *ai,*).

The historical and current shape of each letter is a tremendous clue to its meaning. How and where a letter is pronounced in the vocal organs is another major clue. A letter has more than one meaning. Linguists have found that a large percentage of words will fit into a small number of classifications. Words which do not *seem* to fit, often succumb when their etymology is traced. All letters have yet unrefined categories of meaning. This field is in its infancy. "For who hath known the mind of the Lord...?" (1 Cor. 2:16) and his "unsearchable riches" (Eph. 3:8). "For now we see through a glass darkly..." (1 Cor. 13:12). In the following material, only the meaning of the *first* letter is given, as it impacts a word. All of the *other* letters add more distinguishing characteristics to a word, giving it its

complete meaning. In subsequent sections and throughout the book, words are defined using *all* of their letters. The purpose of the forthcoming A – Z section is merely to document some of the meanings for each letter. The samples are not meant to prove, but to demonstrate. It would take an entire book to show how each letter contributes to create a word's total meaning. I could probably write a small book about each letter, using only verifiable histories of the alphabet and scientifically documented facts generated by modern computational (computer) linguists. Lord willing, my entire research and collations will appear in a book at some point.

For further information, search the KJV for yourself, beginning in Genesis and Matthew. To gather insights about the subject from linguists who have already explored this vast and new scientific field of letter meanings, search the internet for the following words: linguistics, computational linguistics, quantitative linguistics, phon-aesthesia, phonosemantics, phonosemantic dictionary, sound symbolism, psycho-linguistics, semantics, phonesthemic, phonological clusters, linguistlist.org, phonetic symbolism, bibliography, linguist list 9.1106. (The internet can be a real "web." Be careful to limit your study to that of verifiable science; avoid mystical New Age information that counterfeits the truth of God (e.g. *Kabbalah*). They "changed the truth of God into a lie" and even worship God's creation (Rom. 1:25); esoterics have their own nonsense meanings ascribed to letters; these should be avoided. But just because New Age vegans worship 'mother earth' is no reason to quit eating vegetables. Likewise, just because esoterics see in letters 'gods' that are not there, this should not deter true scriptural and scholarly investigation into the word of God.)

If a man points to the stars, some onlookers will simply look at his feeble finger. When God's word is lifted up, the short-sighted will hunt for fumbling human hands. Be careful not to jump to any conclusions about this material until the *entire* book has been read. This book proves, that for the English speaker, the King James Bible alone carries forward, from the first century, "the noise of his voice, and the sound that goeth out of his mouth" (Job 37:2).

These are tools (not rules) which can be helpful in defining *one* of the *major* meanings of a letter and determining the sense of *some*, but not all, words. If you forget the sense, simply look at the letter because it *pictures* its meaning.

☛	GENESIS	Frequent Linguistic Sense of Letter
A	and	and
B	beginning	burst, bulge, be, being, beginning
C	created	clasp, grasp, contain, cover, creep
D	darkness	down
E	earth	? senses, circle with opening, even ?
F	form	form
G	God	great
H	heaven	hold, container, enclosure, home
I	in	in, thin, I
J	Jabal	a name
K	kind	kin, kinesthesia
L	let	loose
M	moved	move, men, mud, make, multiply
N	night	no
O	of	open, one, over, on, out
P	place	place, point
Q	quickly	open mouth with throat pointer
R	rule	rule, energy
S	Spirit	?
T	the	'there to here,' to
U	upon	↺ empty, upon, under, unite
V	void	void, volume, vent, or sharp point
W	was	movement
X		nexus, x-out
Y	yielding	plural
Z	Zillah	zeal, a name

Because word meanings are built, letter by letter, it will be necessary to read through A to Z slowly. Some letters are necessarily mentioned briefly before their meaning is fully documented; any confusion this may add will be resolved if the entire A to Z section is read through *again*, after the first reading. ☞

Aa The letter 'a' often adds the sense of 'plus' or 'and' to a word. The capital 'A' is a pictogram of expansiveness, with its spreading sidebars. It is first used in the King James Bible in **Genesis 1** as: "and," "above," "appear," "after," "also," "abundantly," "air," and "all." (Words in red clearly represent the meaning of a letter.) All of the words in red indicate an 'addition' of some kind, whether an addition of time (after), space (above), or number (also). A high percentage of 'a' words are defined as 'and' in *Young's Concordance*. KJV words which begin with 'a' often fall within the following nine categories of 'adding': **Adding distance:** away, abroad, absence, abstain, array, afar, aloof, ascent, avoid, apart, and above. **Adding space:** arches, ark. **Adding time:** afore, afresh, abide, age, ancient, after, again, always. **Adding persons:** another, adoption, appoint, adultery, assembly, affinity. **Adding totality:** all, among, altogether, agree, accomplish, alike, allied. **Adding nearness:** at, against, aside, aground, accompany, aboard, about, affect. **Adding destruction:** abase, abated, abhor, abjects, abolish, abomination, abuse, accursed, accuse, adversity, affrighted, afflict. **Adding different directions:** adventure, adversity, advertise, allure, appeal. **Adding stuff:** and, add, abound, abundance, accept, also, adorn, addict. "Angels," "apostles," and "ambassadors" add messages. "Admonish" and "answer" add words. "Armour" adds arms. An "anchor" and "ancle" are added at the end. "Admiration" and "approving" are added after proving. "Atonement" and "attire" add robes. The old spellers which said, "A as in Adam," are quite correct. The Hebrew letter *Aleph* (A) often initiates words meaning 'to father.' This corroborates the frequent meaning of 'a' as 'adding.' Hebrew names and roots, directly transliterated with an 'A' initial, often carry the sense of adding, such as *Abi,* (father), *Abib* (budding), *Abiathar* (superfluidity), *Abram* (father of heights), *Abiram* (father of elevation).

Was the serpent named the "adder" (or "asp") because it *added* the word "not" to God's words (Gen. 3:4)?

Bb This letter is pronounced by the explosive *bursting* release of air from the lips. 'B' frequently carries that sense of bursting and hence communicates "bang" and an "explosive, large, and uproarious experience," notes Magnus (p. 52). This comes from 'b's first use in **Genesis 1** as: "beginning," "be," "bring," "brought," "blessed," "beast," "Behold," "bearing," and its first usage in the New Testament as "begat."

'B' is the *profile* of a blossoming pregnant woman, seen in Genesis 3 as "belly" and "bring forth."

'B's name is its definition: be. Genesis 2 reaffirms 'b' as 'be' the 'cause' in the use of "because," and "became" (came into being). In Genesis 2, God "breathed" into man, and later took one "bone," which became a woman. Many Bible words carry the root 'be.' The "being" and "beginning" of 'b' is seen in "birth." The "be" and 'ing' in "be" and "being," add up to "beginning" ('ing' scrambles as 'gin').

'B's other uses in the Bible picture a bursting, bulging bulbous space, form, or activity. **Bulbous spaces** include the: "barn," "barrel," "bowl," "basket," "box," "bag," "ball," "booty," and "burden." **Bulbous forms** include: "belly" and "breast." The word "beggarly" depicts a man crouching in a ball (see Walter W. Skeat, *The Concise Dictionary of English Etymology*, Hertfordshire, England, 1993). Men, in a "bunch," may be "brothers," "brethren," and a "band."

Things which show the expansive nature of 'b' include: "bread," "butter," (both must be "beaten" to incorporate air), "bake," "boil," "blossom," "bud," "bloom," "blow," "breath," "billow," "boasts," "boisterous," "bolt," "bold," "bursting," "bountiful," "brim," "baldness" (head bursting out), and "bushy." A big "bounty" of food is a "banquet."

'B' is not just big and bursting; it is big in *contrast* to something else; it bulges; it has energy; it will "build." Elements which bulge *beyond* include: "bow," "bank,"

"bar," "border," "brink," "blade" and "bulrushes." Sticks which bulge include the "bone," "bottle," or "branch." In "battles" people are beaten with bats. If a stick is broad and bulging, it is a "beam," "board," "bed," or a "brick."

The energy in 'b' bursts forth and "buffets," "bruises," and "burns," as round bulging "brimstone." It bashes and is transliterated as the Hebrew name *Baasha* (Heb. lit. boldness).

"Beasts" and "bears" depict the bursting burly energy of 'b.' The wings of "birds" and "bats" burst forth in flight. B's ability to go "beyond" the basic is seen in "better," "best" and "beautiful."

When 'B' bursts, it is "broken" or brings "banishment." 'B' will "burst" forth as a "botch," "blain," "blast," and "blemish." Such bursting can be "bound" or contained with a "band."

When spoken, b's bursting is expressed as a "babe" "babbling" ("Babel") or even "blaspheme." When 'b' bursts forth it may "bite" ("bitter") and leave a "breach."

Such a voided breach provides a deep place for "baptism," a "bath, or "bier" for "burial." Such a void might be "barren." A void's lack of light would be "black" or "blind" (the vowel 'i' usually indicates a 'small' amount; 'n' means 'no'). It could also be "blue," which gives off little radiant light energy. (The 'l' is the extending light, which is lacking; 'u' means 'un' and 'e' is 'see.')

The Bible tells us how to 'be' and how not to 'be.' It speaks of "beware" (be wary), "beloved" (be loved), "become" (come into being), "beseech" (be seeking), "betimes" (be timely), "bemoan" (be moaning), "betray" (be a traitor), "bethroned" (be on the throne), "behind" (be in the hinder part), "beside" (be on the side), "between" (be twixt), and "beget" (able to get), and "beguile" (be lied to).

Cc 'C' often pictures and communicates clasping and grasping with its two opposing sides. This profile of a hand taking hold of something is first seen in **Genesis 1** in the word "created" (as "his hands formed the dry land" Ps. 95:5).

Genesis chapter 2 shows that clasping hands "caused" and "closed."

'C' next appears in the profile of opposing lips, as God's open mouth "called." In Genesis 2 and 3 he "commanded" and "cursed above all cattle" the serpent.

'C' is seen in Genesis 1-3 in the profile ⋒ of a "creature," such as the "cattle," whose "creeping" clasps the ground. "Creatures," such as "caterpillars," "colts," "cattle," and "calves," "come," "climb" and "creep" across the earth.

'C' also pictures an encompassing and clasping surface in Gen. 2 as "compasseth," and later as "clothed," "clothes," "coats," and "enclosed." "Children" "cleave" to their parents.

Genesis 3 gives a physics lesson with the 'c' in "cool." Like 'c,' cool objects grab thermal energy from warm objects. All forms of matter contract when cooled, like the clasping 'c.'

'C,' as seen in the clasping hands of the Creator, is a container with an opening for entry and exit, just like the open 'c.' Most Bible words beginning with 'c' communicate this meaning set forth in Genesis. Such container words include:

"cab," "cabin," "camp," "cage," "castle," "caldron," "candlestick," "captivity," "carcass," "carriage," "cleft," "church," "coffin," "cellar," "cave," "country," "court," "censer," "cities," "congregation," "chains," "chamber," "charger," "chest," "corner," "caul," "conduit," "convocation," "contain," "coupled," "covert," "coat,"

"cloak," "cloth," "cover," "conceal," "covered," and "camel," with its fat "containing" humps.

A "cake" of figs contains them. Contained grapes are in a "cluster"; contained men are in a "company."

The clasping hand of the "craftsman," "carpenter," or "coppersmith" can "carve," "cut," "cleave," "carry," "catch," "clasp," "clap," "commit," "cast," "clean," "compare," and "change." Clasping hands can "care," "comfort," or "chasten."

When the mind takes hold of an idea, it can "consider," "conceive," "conspire," and "consult."

The mouth, as an open container, can "call," "confess," "counsel," "curse," "cry," "correct," and "chew" its "cud" (with each one, the mouth takes hold of its object, whether literally or figuratively).

The holding aspect of 'c' is seen in many words which begin with the suffix 'con' and 'com,' both of which mean 'with' or 'accompanying.'

C-shaped things include the "cloven" hoof, the "coast," and a kernel of "corn" (its opening catches on to the cob).

'C' can take hold and be "contrary" and "corrupt." It can "consume" as a "canker," "causing" "calamities."

Opposing "cymbals," like two opposing 'c's, come "crashing" together, like the sound of the "cornet," when lips take hold of it.

As 'c' clasps and contains, it can cover. The "anointed cherub that covereth" is seen in Ezek. 28:14. Like the 'c,' the cherubims "stretch forth their wings" and the Lord "dwelleth between" them; a cherubim clasped a "flaming sword which turned every way" in Genesis 3.

To "colour" something is to "cover" it (see Skeat; s.v. Kal).

A 'cap' is a container and covering for the head; 'ca' produces "captain" and "Calvary," which refers to the "crown," 'head,' or top of the hill. The Latin *calvair* refers to the scalp on the head; *calvitium* refers to baldness (OED *calvaria* et al.). Calvary may have been a barren hill. The Hebrew Golgotha can mean 'poll,' as in 'shaven.' It may have been a bald mountain top. The Bible's reference to Calvary as the place of a scull refers, not only to it as a place of death, but also to this hill as an apex. New versions change the crowning name of "Calvary" to "The Scull."

<div align="center">

Jesus Christ left no scull.
He is risen.
Glory!

</div>

The clasping, containing, and covering of the

" **three**fold cord is not quickly broken"   Eccl. 4:12.

    1. The Lord   the Father   Gen. 15:8

    2. The Word   the Son   John 1:1

    3. The sword   the Holy Ghost   Eph. 6:17

The "clouds are the dust of his feet"   Naham 1:3

        The 'c' holds the rain;

        The extending 'l' and 'ou' pour out vapour and loud thunder. (See l, o, and u.)

        The 'd' sends it down. (See 'd.')

"If the clouds be full of rain, they empty..." Eccl. 11:3
"[T]hey pour down rain according to the vapour thereof: which the clouds do drop..." Job 36:27, 28

Dd The letter 'd' "is overwhelmingly downward...Over half its words are literally or metaphorically 'down,'" reports Magnus, the internationally respected dictionary researcher (p. 52).

'D's meaning is rooted in **Genesis 1** which speaks of "darkness," (diminished light), "deep" (down), "divided" (diminished size), "dry" (diminished water), and "dominion" (rule *down over*).

Even the word "Day" is sequentially 'down' from 'night,' since God begins a new day in the evening ("The evening and the morning were the first day" (Gen. 1:5).

The letter 'd' points backward, just as 'b' bursts forward. Capital 'D' may have been a pictogram of a bow, whose arrows always bring 'down.'

Genesis 3 continues the downward thrust of 'd' with "die," "desired," "dust," and "drove."

Statistically speaking, *almost all* of the 'd' words in the Bible portray a downward state or diminishing of some element. Here are a few:

"dagger," "Dagon," "dale," "damage," "damnation," "danger," "dare," "dark," "dart," "dash," "dead," "deaf," "debt," "decay," "deceit," "decrease," "debase," "dearth," "deceive," "decline," "defense," "deep," "defend," "defile," "defraud," "degenerate," "deny," "demand," "Demas," "den," "depart," "descend," "desire," "depths," "derision," "desert," "descry," "deride," "devil," "destroy," "despised," "desolate," "dip," "diminish," "dim," "dig," "differ," "die," "devour," "disallow," "disannul," "dishonest," "disarm," "disease," "discouragement," "discomfiture," "disclose," "disguise," "disgrace," "dismayed," "disinherit," "dishonest," "dismiss," "disobedience," "disorderly," "disperse," "displeasure," "dispossess," "dispute," "disquiet," "dissemble," "dissolve," "distil," "distraction,"

"distress," "ditch," "diverse," "divination," "division," "divorce," "doleful," "doubt," "down," "dragon," "downward," "drag," "drought," "dread," "dregs," "dried," "drive," "dross," "drought," "drown," "drowsiness," "drunk," "dry," "due," "dumb," "dung," "dungeon," "dunghill," "dust," "dwarf," and "dying."

Skeat describes the "distributing" aspect of the 'da' sound, as it diminishes wholes into parts, in words such as "dispensation," "deliver," "describe" (break down), "declare," "delicate," "delight" (lighten), "deal," "degree, "divide," "diversity," "distribute," "dandle," and "drop" (p. 590). The "disciples" *dispense* "doctrine."

Even "diamonds" are down through (*dia*) caves, mountains, and 'mounds' and must be *dug* out.

This leaves a mere hand-full of 'd' words in the Bible that are not going down in some aspect. Yet, even this handful of words retains some sense of the meaning of 'd.' For example, submissive women, such as "darling" "damsels," "dear" "daughters," and "dams," are down under "dominion." A "diadem" was worn by the one who rules down over the people.

Jesus Christ is "Alpha and the Omega" (Rev. 1:8).

Only he can break through this morass,

as the "day star"

2 Peter 1:19.

Only the "divine"

can come down to earth

"like a dove," without diminishing

(John 1:32).

Ee The letter 'e' has three visual aspects which depict its meaning as expressed in **Genesis 1**. These three include:

1.) The circular nature of 'e.'
2.) The horizontal even mid-bar of 'e.'
3.) The open east side of 'e.'

In **Genesis 1**, the lower case 'e' pictures the round circular *face* of the "earth." This circle is seen again in Genesis 2 and 3 as the rounded facial features of two "eyes," which see, and one mouth which can "eat." Later in the Bible, the letter 'e' reminds us of roundish things, such as "eggs," as well as things which wrap around things, such as "environ," "embrace," "encamp," "embroider," and "empire." As a circle, it includes "each" and "every" thing, all the way around, until 'e' is "ended" (Gen. 1:21, 2:2).

The even mid-bar in the uppercase (E) and lowercase 'e' depict the 'even' 'equality' of the horizontal line of an "evening" sunset in **Genesis 1**. This picture of the horizon line is seen in one Hebrew word for "dawn" (*aphappim*), which transliterates as the "eye lids of the day" (*Young's Concordance,* p. 227). This even horizontal mid-bar continues depicting the unbroken nature of "ever," the root of "every" (**Genesis 1**) and "everlasting."

The even horizontal mid-bar of the 'e' depicts the line of the eyelid, which can "open." The horizontal mid-bars in E and e point "eastward" in Genesis 2 (just as N points north, S slides down south, and W waves west). "Eden" brought forth the "Euphrates" in Genesis 2. In Revelation 16:12-14 the "Euphrates" is "dried up" for "the kings of the east" to meet the "beast."

<p style="text-align:center;">◄·</p>

The "east" side of 'e,' has an open "edge." Unlike 'o' which represents a space, the 'e' has an opening on its face.

◄   It has two eyes to open and "see," "examine," and "espy." The "eagle" was named for its 'eagle eye.'

⊂   It has a mouth ⊰ to open and "eat," "expound," and be "eloquent." God teaches the eating aspect of 'e' and 'ea' in Leviticus 26 with: "feast of unleavened bread...ye must eat... sheaf... deals... reap... clean... gleaning."

⊜   The letter 'e' has an open "ear" to hear. God calls all men, saying, "O earth, earth, earth, hear the word of the LORD (Jer. 22:29).

🎙   The eating mouth, the hearing ear, and the seeing eye can "either" close or open and allow something to "enter." The "open" eyes ◁ and open eating mouth ◁ of Genesis 3 break the circle of the 'e' and fellowship with God. When Eve did eat, her eyes were open and "evil" "entered."

The 'v' and 'y' of 'Eve' and e‍Ⲩe paint a picture of the brow and nose around the eyes.

<p style="text-align:center;">e‍Ⲩe</p>

The opening on the east side of 'e' reminds us that the garden of 'Eden' (Gen. 2) was barred to man through its 'east' side because Adam and Eve did "eat" and their "eyes" were opened (Gen. 3:24).

These openings on our face are like the "earth," with its open seas. The opening in 'e' lets things 'in' and also lets things "empty" out. This opening allows "escape" and "estrangement." When 'e' is added to 'x,' it allows a lot of

"exaltations," exits, and out-workings in the Bible. Such 'ex' words include "excel," "extol," "extend," "expert," "except," "expired," "extortion," "excuse," "exercise," and "experience."

The opening, which allows an 'in and out' aspect to 'e' words, gives us the whole family of 'en' words, which mean 'in.' To understand these words, say the second part and add 'in' (e.g. "embalm," a balm in). Such Bible words include "enjoy," "entangle," "enflame," "encourage," "endure," "engrafted," "engage," "enable," "enter," "ensign," "entreat," "entice," "enquire," "enchant," and "engines."

The opening in 'e' *allows* things to extend. Words with 'e' *and* 't' or 'l' extend. For example, an "epistle" is a letter sent out, like an extended pistle on a plant. To "esteem" is to see one as if they were held up, like the stem on a plant. An "elder" is extended in age. (See 't' and 'l').

Ff   Magnus's computer generated definition of 'f' is "form." Once again **Genesis 1** set the stage with its first usage of "f" as "form."   The letter's shape, with its extending top curve and middle cross bar, often depicts a form extending *from* the basic I shape. The I becomes a three dimensional "figure." This is seen in "from," "forth," and "fill" in Genesis 1. Such "form" is depicted as a "face," "firmament," "fruitful" "fish," and "female" (Gen. 1).

Genesis 2 and 3 reinforce the meaning of 'f' as 'form' with "formed," "field," "finished," "food," "flesh," "father," and "fig." The form of 'f' needs the letter 'l' to extend very far (e.g. "fly," "fowl," "flaming," and "field"; See 'L'). Progressive extension of form is seen in "first," "fourth," and "fifth" (Gen. 1) (Magnus, p. 56). The 'f' of "form" strongly takes on the *form* of the other letters in a word. (Bible examples of this will be explored when all letters have been defined. Look for examples in "Reviewing & Combining Letters into Words" (pp. 1154-1158) after the letter 'Z.')

Gg The visually Grand, Great, and Gigantic letter 'G' frequently communicates what its size implies, and that is, greatness and grandeur. This stems from its first usage as "God" in **Genesis 1**. The computational linguists define 'G' as "vast" (Magnus, p. 53). This springs from its usage in the beginning of Genesis as "God," "good," and "greater," as well as words which portray an increase in amount, such as "gathered," "gathering," "give," and "given." G resembles the "gathering" and "giving" hand of C. The Bible portrays 'g' as "grass" and "green," since these *greatly* filled the scene in the garden. Genesis 2 continues 'g's grandiose sense with "grow," "goeth," "gold," "generations," and "ground" (the great big earth is round).

'G' is the seventh letter of the alphabet; since seven is shown as the number of perfection in the Bible, most 'g' words are good. Going through the 'g' words in a concordance is a blessing! Its "goodness" is seen in "gentleness," "gifts," and "gallant." God is seen in "God," "Godhead," "Holy Ghost," "godliness," and "godly." Words which alphabetically follow "give" bear its fruit, with words such as "glad," "gleanings," "glitter," "glorify," "glory," "go," "gold," "goldsmith," "gospel," "grace," "government," "gracious," "grant," "granted," "grape," "great," and "good." 'G's bigness is seen in "gain," "gather," "get," "general" "grass," "gross," "gay" (*lampros*, i.e. big bright light), and "giant." The profile of G for "God" gives a view of the throne 𝄢 and the book ¬

"AND I SAW IN THE RIGHT **HAND** OF HIM THAT SAT ON THE **THRONE** A **BOOK**..." REV. 5:1

G G G G G
G G G
G G
G
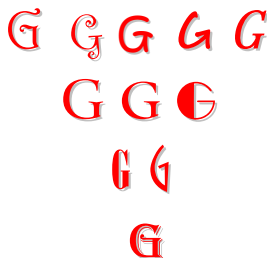
G's *replicating* size (either linear or surrounding) is expressed in "garden," "grow," "gird" (from the root word 'garden') "garment" (g is not a mini-skirt), "garnish," "gallery," "garland," "garrison," "going," "genealogy," and "girl" (defined in parallelism as "children" and "daughters" Joel 3:3, 6, 8).

Only a few 'g' words express a negative sense and those express *extremeness*. "Glutton" shows extreme greediness, consuming great amounts of food. The words "gin" (snare on the ground), "gallows," "gaped," "gall," and "goat," are associated with punishment for extreme sin. Words such as "gnaw," "gnash," and "gnat" are pronounced as 'n' words and more strongly carry 'n's connotation of negation (See 'n'); 'g' makes the negation *large*. When big 'G' meets 'ie,' as in 'die,' it becomes 'good' "grief" and "grieve." When 'g' meets the open mouth of 'o,' as in 'moan,' it becomes bigger (G) and more energetic (r), as in "groan." With the great force of 'G,' the "eyelids gush out with water" (Jer. 9:19) from the open top in 'u.' The 'sh,' as usual, shreds it into a fine particle (See upcoming examples). 'G' joins u-shaped "gutters" to "guide" and "guard." (The two 't's in 'gutter' carry its contents a distance; See 'u' and 't'). A big lie is "guile," with the definition confounded inside. ('Lie' is also scrambled in its synonym "wiles.") "Guile" has the extending nature of 'ile' (Nile, mile, file, tile, smile, pile); guile extends the truth, often with language. (See 'L).

A "grave" or a "graven" image can be dug by the energetic 'r' with a 'v' shaped tool (See 'r' and 'v'). Such energy (r), directed in the lines of 't,' creates a network of "grates." (See 't'.) God said he would "**enlarge**" Japheth. Hence, Japheth's progeny is the big 'G' Gentiles (pronounced Jentiles). Add their "lust of the eyes," with the seeing "e" and you have "greed" (1 John 2:16). This resulted in the ever expanding "Greek" empire (an '**enlarged**' country), which created the most memorable architecture and sculpture ever seen. Their never ending greed for *more* "wisdom" ("falsely so-called") "greets" the "Greek" lexicon owner of today, with definitions taken from the pagan Greek philosophers (1 Cor. 1:22).

Hh Years of writing and researching dictionaries proved to Magnus that 'H' means "have," "hold," and "place" (Magnus, p. 58). God is no respecter of persons; a first grader's first day reading **Genesis 1** provides the same insight. It begins with "heaven" and "Heaven."

The locational aspect of 'H' is reinforced by verbs which describe its holding and containing qualities. These include: "hath," "have," and "had" (Gen. 1).

"[O]ur house which is from heaven" (2 Cor. 5:2, 8) is seen as "he," "his," and "him" early in Genesis. Christians are "in him." "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new (2 Cor. 5:17).

"LORD, thou hast been our dwelling place in all generations."
"He is my refuge and my fortress...
the most High, thy habitation..."
Ps. 90:1; 91:2, 9.

H

The letter H itself is a picture of a 'house,' just as it is in the Hebrew alphabet. H is an aerial view of the structure of a house, built with two outer walls, perpendicular to a front and rear door opening for entry.

The middle horizontal bar represents the structural beam which joins the side walls, and may represent an interior wall.

In Genesis 3, Adam abandoned his safe habitation and "put forth his hand" to take "hold" of the forbidden tree. This led Adam and Eve to a place where they "hid."

Most Bible words which begin with 'H' directly picture holding, containing, covering, and enclosing. These include:

"habitable," "habitation," "habergeon" (covers the body), "hair" ("hair is given her for a covering" 1 Cor. 11:15), "hall," "hallowed" (held apart), "handkerchief," "hanging" (held objects), "harness" (holds), "have," "haunt" (habituated place), "haven," "heaven," "hedge," "held," 'helmet," "hell," "here," "herdman," "herd" (cattle held together), "hide," "hid," "hinge" (holds a door), "hin" (holds material for measurement), "hold," "holes," "holden," "hood" (encloses the head), "hollow," "homer" (holds materials for measurement), "honeycomb," "home," "hope" ("rest in hope" Ps. 16:9; 119:114), "host" (a group held together), "horseback" (a place), "hospitality," "house," "household," and "husks" (enclose corn).

E tymology, that is, tracing the origin of a word, reveals why some words begin with 'h.'

Each of the following 'h' words, found in the Bible, can be traced to the meaning of 'H,' which is 'hold,' contain, keep, protect, home, and cover. Use the standard reference books on etymology (i.e. Skeat or the OED).

- "Harlots" are 'without a home' (orig. vagabond).
- "Hunger" strikes when the container for food is 'contracted' and empty, like a 'u' (Skeat).
- "Halt" means "hold" (Skeat).
- "Handmaid" or "hand" will "handle" (Skeat).
- "Harp" means hold or "seize."
- "Hind" is "allied to hand" (Skeat).
- "High" and "height" originally meant "bunch," or to hold together, as a "heap" of 'hay.' From this we get "hurt" (derived from *horst*, host, heap), "heifer" or full grown, and even the word "how" (Skeat).
- "Heavy" objects must be *heaved* by holding in the hand.

- "Hinge" holds a door.
- "Hatch" comes from 'hack,' a "coop," or holding place (Skeat).
- "Heir" holds the "heritage."
- "Hour" "contains" sixty minutes (OED).
- "Hot" comes from "hood," a carrier to hold things on the back, and from "hat," which holds in heat (OED).
- "Hope" is desire held with expectation.
- "Humility" is to hold oneself in low esteem, near the humus or ground.
- "Horse" is a beast that holds a burden.
- "Honest" persons are "Held in honour" (OED).
- "Holy" is defined as "kept" separate (OED).
- "Hiss" escapes the hold of a "a narrow aperture" ('i' is small) "in the pronunciation of 's'" (OED).
- "Heresy" comes from the root for 'take' hold.
- "Herb" comes from "pasture," a holding place.
- "Hemlock" breaks down into a holding 'locked fence.'
- "Help" is allied to "protect" (Skeat).
- "Heel" is a sloping container.
- "Heed" and "hood," according to Skeat, come from "hut," a caring container.
- "Heathen" have their houses on a "heath" or pasture (Skeat).
- "Hearken," "hear" (German *hören*), "horn," and "hornet" (resounding noise) speak of things which 'contain' sound.
- "Healed" may have come from the idea of taking 'hold' of something, i.e. hale, haul (Skeat). It may relate to holding together.
- "Head" comes from the Teutonic word for head "covering" (OED).
- "Husband" is a house ('*hus*') band (OED).
- "Hypocrite" hides under a cover.

Ii The letter '**I**' represents that which is "in" in **Genesis 1:1**. It sometimes pictures the interior self, seen in "I," "it," "is," and "itself," all seen early in Genesis. It shows the 'I' inside "sin" "skin," and "kin." An "i-mage" is a made-of-mud copy of the 'i' itself. (See m.) The letter form 'I' pictures man's trunk from which other letter forms extend to picture and describe him in various ways. Genesis pictures these other letters in their first usage as follows:

B: ⇒ 'B' is beginning and bearing to bring things to be.

F: ⇒ From f's form comes forth fruit to fill the face of the field; hopefully 'f' is a father, not a fornicator.

J: ⇒ A shepherd's crook in shape, 'J' gathers and identifies by name. The first J "name was Jubal." Later the Bible says, "[C]all his name JESUS" and "my name JEHOVAH" (Matt. 1:21; Exod. 6:3).

K: ⇒ 'K' shows that mankind has kinesthetic extremities, (e.g. arms, legs) which keep and know (experience).

L: ⇒ The LORD extended his likeness in the gift of life to man, extending light and land to him, asking him to extend love in return. Man extends instead "the lust of the flesh, and the lust of the eyes..."(1 John 2:16).

P: ⇒ 'P' has a head and no legs; he stays put, planted in a pleasant place.

R: ⇒ 'R' head and extremities rule and replenish.

Y: ⇒ 'Y' yields fruit and is plural, as in 'you,' 'ye,' and 'your.'

'I' words very often tell about what is inside. "Ink" is "in" the pen; "incense" is in a censer. The spirit and breath of God is "in" "inspiration." When added to the negativity of 'n' (or 'm,' as in 'matter'), they communicate what is *not* inside. "Infirmity" is not firm; "impossible" is not possible.

'i' is used to begin Bible words which reveal what man's 'self' is like, what he thinks within himself, and what he needs.

These Bible 'i' words include: "I," "idol," "idolater," "if," "ignorance," "image," "ill," "impediment," "impenitent," "implacable," "importunity," "impossible," "immediately," "imagine," "impotent," "impoverish," "imprison," "incline," "inclose," "incontinency," "incontinent," "indebted," "incurable," "indignation," "infamous," "infamy," "inexcusable," "indignation," "infant," "infamy," "inferior," "infidel," "infirmity," "iniquity," "inner," "injurious," "injustice," "innumerable," "inordinate," "instead," "instrument," "interpretation," "insurrection," "intend," "intelligence," "intent," "invasion," "invent," "inwards," "inwardly," "island," "itself," "issue," "it," "itch," "immortal," "immutable," "impart," "impute," "in," "incorruptible," "increase," "indeed," "infinite," "inhabit," "ingathering," "inherit," "innocent," "inn" (double 'nn' is more than one room to stay 'in'), "instant," "instruct," "intercession," and "intreat."

The hardness of "ice," "iron," and "ivory" often depicts man's inner heart. "Ivory" is sometimes used in the Bible as an item of self-indulgence; its etymology may stem from its use as an "inlay"; the 'v' and 'r' in "ivory" come from veneer. The only 'I' countries in the Bible are Italy (Rev. 17:9, Rome) and Israel.

When 'i' is seen inside a word, it may be as thin as a "pin" or "fin" and as "fine" as a "line." This characteristic of 'i' as narrow has been highly discussed and documented by linguists (Sapir, 1929). When 'i' is not 'thin,' or 'in,' it may refer to the personal 'I.' For example, the *long* 'i' in mighty and "giant" is the "I" of Goliath who said, "I" five times, just as Lucifer said, "I will" five times in Isaiah 14. Goliath said, "[A]m not I a Philistine...I prevail against him...I defy the armies of Israel...Am I a dog...I will give thy flesh unto the fowls..." (1 Sam. 17). David contrasted Goliath, saying,

"This day will the LORD..."

Jj "[F]or some reason an astounding number of people like to be called" by names beginning with 'J,' discovered Magnus (p. 58). The *reason* is the BIBLE; it uses the letter 'J' predominately for names. Why is 'J' popular for names? The Bible states that we are saved, "[B]y the name of Jesus Christ of Nazareth...for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The letter **J** pictures the great "**I** am," reaching down with his shepherd's crook ⌠ or a fish hook ⌡ , to catch lost man.

The initial letter '**J**' does not begin a word until the names Jabal and Jubal in Genesis 4 (Jesus appeared in the 4000th year). When God chose a "name," he said "call his name John...And thou shalt have joy..." (Luke 1:13, 14). Many 'j' words call to mind Jesus Christ. These include: "JEHOVAH," "jealous," "jewel," "Jew," "join," "joint," "joy," "jot," "journey," "jubilee," "judgment," "judge," "justify," and "just." The sharp hook on 'j' can be seen on the end of a "javelin." (See 'v.') A "jail" catches and keeps.

Kk When extremities are added to the letter I, the letter 'K' appears. This extension of the 'I' appears as "kind" in **Genesis 1.** This first usage seems to set in motion many other 'K' words, such as "kine," "kid," "kin," and "kinsman." From "kin" proceeds "kindle," that is, bring forth. Adam "knew" Eve and the "kin" were brought forth. The active 'I' soon became a "kingdom," ruled by a "king," who was one of the "kin." We treat others "kindly," as we would our own "kindred." 'K' is like its sound-alike 'c' in its character as a container. Its arms and legs "keep," like a "keeper" and a "kingdom."

K's extended legs can "kneel" and "kick"; its arms can "knead," "knock," "knit," and even "kill" (e.g. *kinein* Greek, move). (The word "king" was the root for "knop" (head) and "kill" (hit on the head).

Ll The word "Let" in **Genesis 1** sets the stage for the meaning of 'l.'

"Let" means to *allow*. Its '*all low'* line, on the capital letter, extends out :

$$\text{L} = \text{l}\rightarrow$$

This bottom horizontal bar shows 'L' "flows" and pictures a "loose" movement from the 'I' (Magnus, p. 60).

This extension appears as "light," "land," and "life" in Genesis 1. Genesis 1-3 show an extension of self as "likeness" and a loosening from place as "leave." The looseness of 'L' is seen in the Bible's "liberal," "lascivious," "libertine," "lose," "lost," and "Laodicea."

"Lucifer" and "lust" share the 'lus' *sound.* These letters are loose (l), empty (u), and hiss (s). Watch for Lucifer "lurking" in the 'lu's in "lunatic," "lucre," "lukewarm," and "lump."

'L's looseness extends in distance as "length," "leave," "long," "line," "log," "lance," "lift," "lay," "laid," ladder," and "low." "Let," meaning *both* 'allow' and 'hinder,' pictures an extention (l) 'from here to there' (t); it does not specify direction, thereby allowing both meanings.

'L' extends in number as "list." It extends in time as "latter." It extends in size as "large" and "leaven." It reaches out as extremities like "lips" and "legs." It is shown as an extension from the self in "love" and "lend."

When one is loose with the truth, it becomes a "lie." Sound extended in decibel level is "loud." When eyes are extended, we "look." When emotions and tears are brought forth, we "lament" and "languish." Light extenders are "lightening," "lamps," and "lanterns." The body extended does "labour."

God revealed himself to us by the name LORD God (Gen. 2), as he revealed his extended Lordship over his creation.

Mn The letter 'M' is a pictogram of projecting muddy mountains and men, which move vertically and diagonally beyond the face of the earth. 'M' has at least five different modes; all are derived from **Genesis**.

1. 'M' depicts 'movement,' as seen in the ^up^ and ~down~ and sometimes *diagonal* character of the letter 'M.' Bible words include: "moved," "moving," "moveth," "made," "make," and "may."

3. 'M' depicts mankind, as made from the dust of the earth. Bible words are: "man," "male," "maiden," "mother," "me," and "myself" etc..

4. 'M' depicts measurement of the earth's materials and moments, such as "morning," "midst," "more," and "multiply."

5. 'M' depicts "meat," as a by-product of the earth.

A movement is a projection from a flat plane. Skeat traces the unity of all of the above 'm' words to something that juts out or projects. Through the creation of God, "man" was projected from dust and matter, as were "mountains," "meadows," "mount," "moon," and "mire." Though bearing God's i-mage, man focused on "me," "mine," and "my" "mansions," instead of "Thee," "Thine," and "Thy" glory. A "modest" person, who is lowly and not too projected from the mud, is "meek," "merciful" and perhaps a "minister" or a "maid." Skeat sees 'm' as related to mud, mainly; therefore he describes a "mother" as a molder of mud. Grimm's law indicates that the 'th' sound is equivalent to the 'd' sound; therefore a mother is a mudder.

Material calls for measurement, seen in Bible words such as, "more," "measure," "midnight," "moment," "morning," "mean," "monthly," "morrow," "multitude," "multiple," and "mite." Those men who measure "merchandise" and "money" are called "merchants." A "mediator" who

"meddled" in the "middle" of this "mess" might be a "messenger" or "midwife."

'M' *meets* 'l' to extend. An animal who extends long (l) tunnels to his mud (m) hole (o) is a "mole." Add the extending looseness of 'l' to 'm' and 'm' becomes "molten," "mellow," "mollify," "melt," "mild," and the emollient in "mallows." "Meat" in a loosened (ground or liquid) form is "meal," "millet," and "milk.'

Years studying ancient and current languages affords linguists like Magnus and Skeat (who traces 'meek' from "muck" to 'mud') with such insights, which are available *easily* and subconsciously to the faithful KJV reader and unworthy servants like myself (Skeat, pp. 296, 593, 295, 274, et al.).

Nn   The first 'n' word in **Genesis 1** gives away its meaning. "Night" is a contraction of 'not light.' "None" is 'not one.' 'N' appears with its diagonal line to X-out something and to negate it. Its diagonal center slash is pictured today in the international symbol 🚫 meaning 'No' 🚭. The 'no' of 'n' is in Genesis 2 and 3 as "not," "nostrils" ('o' open holes, 'str' straight, 'i' thin, 'l' extending), "now" (not tomorrow), "naked" ("not closed in" OED), and "neither" (not either). Its negativity is apparent in Bible words such as "nor," "no," "never," "nevertheless," "nethermost," and "nay." The Bible's "nought" combines the 'n' of 'no,' with 'ought' (as in 'should') to give us "naughty" — not doing what one "ought." Words such as "need" and "neglect" indicate a condition which is 'not enough. A "narrow" hall is like a row (lit. 'no row'); it has no room. The "nave" and "navel" (same root as "nation" and "natural") are ground zero, a space from which things may proceed. A "nail" pierces to negate, rather than to project (Skeat, p. 591). "Near" and "nigh" are *not* 'far' and 'high.' "Noon" was originally the "ninth" hour (3:00 p.m.) and the onset of night, that is, no light and darkness (A.S. *nigen* OED; Skeat, p. 305). A "Nazarite" made a vow to say 'no.' "Noise" (from negative words like 'annoyance,' 'nausea' and 'noxious') is negative in connotation. ('Sound' is positive in connotation.)

Oo The letter 'O' is a picture of a hole or "one" space. It is defined in **Genesis 1** as "one" "without," "void, "over," and "open." When 'o' is in a word, it often means 'move *out* and *over one open* space.' (Comparing three 'g...n' words will show the difference a vowel can make in a word's meaning. Change 'gin' to 'gone' to 'gun':

- One is caught in a "gin"; 'i' is frequently 'thin,' I, 'it,' or 'in.'

- When you are "gone," you are "out" one space; 'o' is often 'out' a 'space.'

- A gun has a gutter-like *barrel* with an open end, like 'u.' 'u' is often an empty container, like a cup.

Genesis 2 and 3 show the open hole of 'o' as "out" and "opened." The opening of 'o' is seen as the mouth of an "orator" who cries out, "Oh," in an "oracle" or "oath." One who "obeys" has an open ear and heart to the open mouth or word (Skeat, pp. 22, 311). The "owl" was named for its "ooo."

'O's circular shape is seen is "olives," which produce "oil." Its oval shape appears at the tops of "oars," "oaks," and "orchards."

Its form as a circle can represent ❶ thing.

'O' is my "own," "one"-and-"only" object — a roundish "onyx" "ornament," set in "openings," called "ouches."

"One" moment is "anon" (Anglo-Saxon, on + one). An "orphan" is alone and an "outcast."

Letter 'O' not only has a hole, but a surrounding surface ⚙

'O' is around ↻, "over" ⌒, "on" ⌒, and "out" side ✺ "Grope" and prod are around (grip, dive, and dip are in). 'O' surrounds and includes, as in the word "our."

Pp The letter 'P' has a stem or footer which anchors a word in "place" or at one point. The first usage of 'p' in **Genesis 1** defines 'p' as "place." Genesis 2 and 3 continue identifying 'p' with "place" in the words "plant," "put," "placed," "parted," "presence," and "Pison." The Bible goes on to "preserve" things in "places." Other Bible places include a "parcel," "pit," "prison," and "porch." The following Bible words continue the meaning of 'p' as place:

➢ A "preacher" tries to "reach" out to the lost, from his place of service. A "pastor" herds lost people into a place in the body of Christ and feeds them from God's store house in a place of green pastures.

➢ The "Psalms" are a place of hymn songs like "balm," "alms," and breezy "palms" to "calm." "Proverbs" are "words put forth" from a "place" of action verbs (i.e. do it!). A "parable" contains 'by words,' that is, words that are *by* a place (OED). The "pen" is "placed" on a "parchment" which is "published" from one place or point.

➢ A "patriarch" and his "parents" come from one place and set a "pattern" for their "posterity," "princes," and "people."

Skeat defines *many, many* 'p' words as to "fix" or "fasten" in place (e.g. p. 321).

➢ "Pillars," "porches," "plaster," "paint," and "pictures" are "put" in a place called a "palace."

➢ "Paradise" is "a place walled in" (Skeat, p. 328).

➢ To "peep" is to look out from a hidden place (Skeat, p. 340).

➢ "Piece" comes from 'place' or a "piece of land" (Skeat, p. 349).

➢ The word "potter" is another form of "*put*" in place (Skeat, p. 380).

A "place," "plain," and "planes" are *extended* points, because of the 'l.'

➢ Other l-extended 'points' are "pools," "pillars," and spreading "plaster."

➢ A "platter" is a large broad place for food.

➢ To "pluck" is to extend a thing from its place. (The clasping 'c' and the running 'k' do the work.)

➢ A "palmerworm" was "named for its wandering" from place to place (Skeat. p. 325).

➢ To place in "[P]eril" is to "pass through" (Skeat, p. 343).

➢ One becomes "pale" when empailed on a pole or stake; to "pale" is to "fasten, fix" in place (Skeat, p. 321).

"[P]ersecute" means to "follow" from place to place (Skeat, pp. 425, 344). Surprisingly, to "perish" means to go from one place to another place (Skeat, pp. 344, 222, 223). (The 'sh' is the "dust" ∴. See upcoming section.)

Qq The letter Q is an open mouth 'O' with a sharp-edged tongue ⟍ (like the K and X); this low diagonal *points* to where K, Q and X are pronounced in the throat.

"Quake" comes from "to wag" like a tongue. A wagging tongue will "quarrel" and "question." "Quails" were named for their quacking mouths (Skeat, p. 382). To "quench" or "quit" is to "quiet." Q's pointer ⟍ aims at the "quiet" open mouth (O) and the throat's "quenched" thirst. Numerous words that pertain to language contain a 'qu' (e.g. "eloquent"). The Hebrew word for "queen" (*malak*) has the *lamed*, a Hebrew pictogram of the tongue which touches the roof of the mouth when the letter 'l' is pronounced. "Quarries" are where stones receive *sharp* square edges. Speed and hastiness often accompany 'q'; "quickly" is defined as "hastened" in Gen. 18:6.

Rr The letter 'R' clearly means "rule," as seen in 'r's first usage in **Genesis 1**. 'R' pictures a 'head' over a leg or extremity. It continues its energetic sense as "replenish" (Gen. 1). The 'R' began in Hebrew as the letter *resh*, meaning 'head.' Hebrew evidences the ruling nature of 'r' in words such as *rashut*, meaning 'authority' (Ouaknin, pp. 302-303). 'R's meaning, as 'head,' is seen in Hebrew Bible words which contain the root "rab," meaning 'head.' 'R' pictures a ruling head and an energetic leg, depicted by Bible names such as, "Rabbi," "Rabbath," "Rabmay," and "Rabboni." (The Hebrew root, *ram*, meaning 'high,' is seen in *rama*, *ramah*, and *rameth*.) The English Bible continues with such words as "ruler," "rank," "realm," "reign," "ringleader," "rich," and "rod." Authoritative documents include the "register," "report," and "record." Like many Hebrew letters, the 'R' was confounded (Gen. 11:7) and *turned* around or upside down in Greek and other alphabets, about the time God closed the Hebrew Old Testament canon and *turned* to prepare the Gentiles for their scriptures (See Ouaknin et al). For example:

The Hebrew *Aleph* ∀ became **A**.

Magnus's computational search concurs, calling 'R' the letter of "force" (p. 60). The force and energy of the ruler is seen in many action verbs in the English Bible. Genesis 2 and 3 includes "rain," "river," "return," and the life-generating "rib" from Mr. Adam (the head). A "river" flows with energy *from* a head; the word "river" comes from a root which refers to its shore *head*, not its flow (Skeat, p. 403). Even the word "rest" means an active re-turning to a stationary position ('st' means 'stay still'). Other 'r' words in the Bible exhibit its energy: "rage," "railer," "ravish," "rebel," "rebuke," "release," "revile," "revolt," "riot," "rise," "ruin," "roar," "run," "race," and "ride." Hebrew names like *Rahab*, meaning 'tumult,' concur. The active nature of "reap," "raise," "rejoice," "row," and "rotten" show 'r's energy. The prefix 're' adds new energy to root words, as seen in "refresh," "remove," and "revile." Our "righteousnesses [works] are as filthy rags"; our "Redeemer" "wrought" our "ransom" and "white raiment" (Isa. 64:6; Rev. 3:18; Eph. 1:20).

Ss The letter 'S' is as mysterious, as the other letters are simple, at least to this author. 'S' definitely has a non-material sense about it, which is verified by its first use as "Spirit" in **Genesis 1**.

Many 's' words deal with the senses which impact and reflect the soul. These include the eyes ("see," "saw," "sight"), the mouth ("speak," "say," "said," "sound," "sing," and "silence") and the nose ("smell").

Many 's' words therefore deal with "salvation," such as "Saviour," "sacrifice," "scapegoat," "sanctify," "silver," "salt," and "safe" — all of which would not be necessary, were it not for "sin." The good 'spirit' is seen in "Sabbath," "soul," "saint," "sheep," "servant" and "sanctuary." With God's "Spirit" in control in Genesis 1 and 2, 's' is "so" "star" spangled and sensational. When the "subtil" "serpent" shows up in Genesis 3, so does "sin," "sweat," "sorrow," and the "sword."

Genesis 1: 'S' shines in "said," "saw," "so," "second," "Seas," "seed," "signs," "seasons," "stars," "set," "saying," "subdue," "shall," and "sixth."

Genesis 2: 'S' seems satisfied in "seventh," "sanctified," "soul," "sight," "s<u>to</u>ne," "same," "saying," "shalt," "should," "see," "sleep," "said," "she," and "shall."

Genesis 3: The letter 'S' slides in "serpent," "subtil,"

"said," "shall," "surely," "saw," "she," "sewed," "shouldest," "shalt," "seed," "sorrow," "saying," "sake," "sweat," "skin," "sent," and "sword."

The opposing spirit is evident in words such as "Satan" and "serpent." Magnus is quick to tell her readers that, "About 25% percent of /s/ words in the dictionary are related to the serpent" (p. 57). Her web site takes it so far as to conclude, "'S' is the serpent." The warning, 'watch out for s,' is based on sound linguistic theory.

The '$\mathcal{S}$' spirit takes a loose, extending (l) down-hill course in 'sl' words, such as "slide," "slander," "slaves," "slay," "slow," "sleep," "slumber," "sling," and "slaughter."

When 'S' meets sin's grasping 'c' mouth, the spirit of 's' becomes "scorn," "scoff," and "scribe." Sin's hand will "scorch," "scrape," and "scourge." 'S' will "screech" like an owl and clasp like a "scorpion." Only God's Spirit takes hold (c) and gives us good "scribes" and "scriptures."

When '$\mathcal{S}$' is coupled with the straight line of '**t**,' it becomes the linear "staff," "stick," "stalk," "stand," "stem," "standard," "steep," "stiff," "still," "stone," "stock," "straight," "strength," "stream," "string," "stall," and "stretch."

The first usage of $\mathscr{S}$ — "And the Spirit of God moved upon the face of the waters" (Gen. 1:2) — lends emphasis to its sense of north to south movement. It has a linear *movement* from 'here to there,' like 't, but its curvy, north-to-south (Ps. 75:6; Isa. 14:13), heaven-to-earth shape give it a "more subtil" sense. It is pictured in the rolling of "ships" which "sail" the "Seas." The ability of 's' to show movement is seen in the life-giving "seed." 'S' shows a movement of sequence ("second") and consequence ("so").

The "serpent" moves and slithers in his s-shaped path. To "sew" is to "slip" in-and-out, following an s-shape. The "sack" and "saddle" carry the curve of 's.'

In conclusion, I must admit that the letter 's' defies a concrete *definition*, as is easily deduced from the *usage* of most letters. Perhaps it is because the 'spirit' is not concrete. 'S' can be described and its focused categories of use delineated, but a definition of 's' slips from my grasp.

Tt The letter '**t**' is a picture of a pointer stick. The first usage of the letter 't' in **Genesis 1** is the pointer word "the."

'**t**' means '**from there *to* here**' (from the bottom point to the top point or vice versa).

This definition is given in the second usage of the letter 't' in the word "**there**" in Gen. 1:3.

"I am the... truth" (John 14:6).

The **t** is a picture of the "**I am**" crossing earth's horizon — line. Jesus Christ bridged the gap, 'from hell to heaven' when, "The God of our fathers raised up Jesus, whom ye slew and hanged on a **t**ree" (Acts 5:30). The 't,' with its trunk and two branches, pictures the vertical "tree" of the knowledge of good and evil, the tree of life and the cross of Calvary (Gen. 2:9). The **t** points us to heaven.

In Genesis 1 the **t** continues to point to things with "that," "to," "them," and "their." Its stick bridges "things" "together." "Together" is 'to gather' 'from there to here.' Its linear track moves from spot "two" to "third" place.

Genesis 2 and 3 continue pointing with "toward," "this," "these," "they," "thou," and "them," *Single* stick pronouns, such as "**t**hy," "**t**hou," "**t**hine," and "**t**hee," are *singular*. Objects move 'from there to here' with a "touch" and are "taken." "[T]horns" and "thistles" point out and touch you. Words go 'from here to there' as they are "told." "Time" moves 'from one point *to* another' and 'from now to then' with "til," "thence," and "then."

Magnus observes '**t**'s typically "linear track." Linear Bible objects include the "tower," "table," "tablet," "tares" (tall growths), "tackling" (long ropes), "tent" (held up by a

linear pole), "throne" (a tall-backed chair), and the "tail." Language that goes from 'here to there,' that is, from 'one to another' is "talk," "tell," "told," "thank," "tattler" (long tongue), "testimony," "testify," and "testament." Things which fall in a linear path are "tradition," "tears" and "tiles." We "travel," "traverse," "tread," and "till" the ground in a linear path 'from here to there.' Communication is *from* a "tea*ch*er" *to each* person. To leave the straight path of "truth" is to "transgress" from 'here to who-knows-where.' The "thrust" and "travel" of the "tide" moves 'from here to there.' Money moves from us to Uncle Sam in the form of a "tax." We move 'from this to that' "through" "therefore." To summarize, the letter 't' is often linear and frequently means "to."

Uu "The letter 'u' is the empty space ⊔ inside a 'cup' (The c is the clasping handle). Its first usage in **Genesis 1** (2 and 3) is as "up-on," "under" and "unto." 'U' often indicates *position*.

When 'u' is written, its line goes from ᵘᵖ to ᵤₙdₑᵣ & ᵘᵖ again ↺. 'U' *includes*, as in the word "us."

It pictures "on" ↷ "up" and ⊡ "under."

Most Bible words which begin with 'u' carry the empty cup picture of 'un' ('u' is 'empty' and 'n' is 'no'). This includes such Bible words as "unbelief," "unclean," "undefiled," "unclothed," "ungodly," "unequal," "unjust," "unholy" and many more.

When the 'p' of 'place' is added, 'Ụ' moves 'up' as "upbraid," "uphold," "upright," "uprising," and "upward."

When 'u' goes from 'here to there,' with two 't's, it becomes "utter" (outer), "utterly," and "utmost."

Add a little of 'r's energy and '🌀' will "urge" movement.

Add the 'i' of one person and '𝓾' becomes "unity" and "unicorn."

Vv A "void," like the letter 'u,' sharpens "**v**ery" much in **Genesis 1** in the letter 'v.'

In Genesis 3 the vented top of **v** depicts the expressed < "voice" or mouth ⋋.

The serpent's **V**-shaped tongue is seen in "venom" and "viper."

V' can picture the sharp edge of a meat clea**v**er.' Its "violence" is expressed in "villainy," "vengeance," "vexation," "variance," "valiant," "victory," and even "venison," which comes from the root for 'hunt.'

Its character as a void can be seen in "vanish," "vain," "vanity," and "vagabond." Non-Biblical words include 'vacuum,' 'evacuate,' 'vague,' 'convex,' and 'vacation,' which according to Skeat means "to be empty," perhaps having a vacant stare (p. 535 et al.).

'V's sides and void space are pictured perfectly in the Bible's "valley" and "vale." "[V]illages" spring up in valleys. "[V]ictuals" grow in the "valley."

The "v" pictures a vented or open eye ⋖ in "view," "visage," and "vision." The same vent allows a "vent**u**re."

The 'V' opens its top "vent" to hold "volume." The "void" and "volume" of 'v' are seen inside a "vial," "vein," and "vessel." The void area inside a "vine" (vein) allows a "volume" of nutrients to flow to the "vintage," to produce "vinegar." ('V's open interior is seen in non-Biblical words, 'vascular' and 'viaduct.') The volume in 'v' gives us "virtue" (Latin: man, strength). The vent and void of 'v' in "virgin" depict the pri**v**y parts, covered by "vestments" and the architectural groined ceiling **v**ault ⋂ (Skeat, p. 543). The Latin '*vita*' means life, from whence we get the word "victuals" (Skeat, p. 544).

Ww The letter 'w' pictures movement, as seen in its first usages in **Genesis 1**. The "is" of Genesis 1:11 *moves* back in time as "was" and "were." Time moves in both directions, going backward with "was," "were," and "wast," and moving forward with "will" and "would."

𝖜, as moving matter, is seen in the ᵘᵖ and ₍ₒwₙ "waters," 〰 filled with wave-riding "whales," wafting ᵘᵖ and ₍ₒwₙ·

〰 Overhead, "winged" "fowl" fly as their 𝖜-shaped wings *appear* to move up and down in a w-pattern.

〰 In the first three chapters of Genesis, the 'w' moves, as seen in "work" "went," "walking," and "watered the whole."

"**W**andering" of the mind, seeking to be "wise," asks "why," "who," "what," "where," "whereof," "when," and "how." The mind wonders about persons ("whose," "whom"), places ("where," "wherein"), and things ("which").

'W' is "unstable as water." Many other Bible words also express the movement of 'w.'

〰 To "wave" is to move one's hand ᵘᵖ and down.

〰 W's back and forth action can be seen in "wag." Unless you have ridden on a bumpy "wagon," its wag would escape you.

〰 Such movement is also seen in the Bible's "wave," "wavering," "work," "weavings,"

("woof," "warp," and "wool"), "writing," "wash," "whip," "wrestle," "wrap," "wear," "wax," and "waste" (away).

♒ Up and down movements are expressed by "wander," "walk," "way," and "wayfaring."

♒ The sometimes "wild" and "wicked" character of **w** carries one into the "wilderness," with its wavering "wind," "weeds," and "weather." The action of 'w' is seen in "warfare" and "warrior."

"𝔚ood" trees have branches which "weave" in and out. They can be sawed back and forth, like a 'w.' Once milled, their wooden *diagonal* braces can be useful in supporting the straight 'l's in "walls." 'W's diagonals can "ward" in the robes in "wardrobes." A sharp edge, cut with a saw, can be used as a "wedge." "𝔚atch" the back and forth movement seen when a spider makes a "𝔴eb."

Wo**man** received her title in Genesis 2:23 — "[S]he shall be called Wo**man**, **because** she was taken out of **Man**...Therefore shall a man cleave unto his wife..."

♒ The letter 'W' is added to "man" and "life" to create "woman" and "wife."

♒ The "𝒲" pictures the movement described as "was taken" in Gen. 2:23 and 1:2 ("without"). The 'o' in "woman" is the "out," seen also in Gen. 1:2 as "without."

"We may eat...," said Eve, waving with the arms of the 'W,' to gather her husband in on her fruit gathering session.

Xx The 24th letter of the Roman alphabet, x, is not the initial letter of any English Bible word. It does appear toward the end of Bible words. 'X' marks the spot where "My heart is fixed," on Christ (Ps. 57:7). His name is sometimes abbreviated by 'X,' since the first letter of Christ in Greek is X (XPICTOC). The letter 'Xi ' is pronounced 'k' in Greek. (X, K, and Q, and have a low diagonal that points to where these letters are pronounced in the throat.)

The letter 'x' is used to depict the nexus, or point of connexion, where two objects meet. At this axis point, things in the Bible can become "mixed," when two lines meet and cross (Exod. 12:38) (hence the 'x' in 'sex'). The meeting of the two lines can also negate one another. For instance, the "ax" will "cut down" (Deut.19:5), the "fox" will "break down" (Neh. 4:3), and the "tax" will be "exacted" and 'extracted' (2 Kings 23:35). Add the hatchet shape of 'v' to 'x' and it will "vex...afflict" (Exod. 22:21). The ability of 'x' to x-out something is seen in other Bible words such as "exorcists," "expel," and "exclude," all of which mean to cast out. 'X's 'speaking *out'* sense gives the Bible "extol" and "expound." Non-Biblical words such as 'hex,' 'nix,' 'noxious,' and 'toxic' picture the scull and crossbones (✘). In a 'lexicon' Greek or Hebrew words mix with English "private interpretation" and 'asph✘iated' God's word.

 The book of "Exodus" is about the exiting of the children of Israel from Egypt. The exiting character of 'x' makes it 'go beyond,' as seen in the Bible's "extend," "extent," "exceed," and "exalt." *The Mysteries of the Alphabet* traces the so-called secret of the Sphinx to Baal worship (Ouaknin, pp. 88-97 ; See Bib. p. 96 et al.). The three pyramids near the Sphinx, when seen from an aerial view, depict the letter 'x,' which is formed by the perimeter of each side wall. When two sticks are feverishly crossed, fire is produced. Hence the name pyr-a-mid means, 'fire in the middle.' You've heard of a pyromaniac, who sets fires.

Yy The branching letter 'Y' is a perfect picture of 'Y's plural sense. The first 'Y' word in **Genesis 1** concerns "a fruit tree yielding fruit." The 'Y' is a picture of a tree with its fruitful branches. The singular trunk 'I,' "yielding seed after its kind," blossoms into the double-branched 'Y' shape (Gen. 1:12). The Bible's built-in dictionary even defines "yield" (Heb. *yasaph* 'increase') as "yield unto you the **increase**" (Lev. 19:25). Who needs Hebrew lexicons with the English Bible's built-in dictionary and simple ABCs ? The 'Y' is pictured on a traffic ▽ Yɪᴇʟᴅ sign to signify that *multiple* roads branch out — "yonder."

Y's deferring *and* multiplying character depicts the Christian life. If you "yield yourselves unto the LORD" (2 Chron. 30:8), that is, "lose your life," you will yield fruit.

> "...but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

The King James Bible is *the only* English version that affords its readers God's 'Y' teaching tool. 'Y' is a picture of plurality. 'Y' words, such as "ye," "you," "your," and "yours" are always plural in the KJV. Genesis 1 teaches the plural "you," while Genesis 3 adds the plurals "your" and "Ye." (Single stick 't' words, "thee," "thy," and "thine," are singular.) God's instruction book makes it so easy for children to learn to read and *understand*; new versions have thrown away the directions. The NIV, TNIV, NASB, NKJV, ESV, HCSB and sword-covered so-called Easy Reading KJV-ER use 'you' for *both singular and* plural.

The double aspect of 'Y' is directly pictured in a "Yoke," which joins two together. Genesis 1 teaches the plural sense of 'y' in the word "years," as the multiplying of "days" and "yester-days." These words carry the sense of to "pass" "beyond," just as the letter 'Y' does (Skeat, pp. 574, 575). Genesis 3 teaches the plurality of 'y' with "Yea." It is used as the answer 'yes,' in a **two-**way (plural) conversation.

Zz Just as 'J' is a letter to begin names, so is 'Z.' It has the active, pointed confrontational face, seen on zealots, like Zelotes. "Zeal" pictures the busy zigzag sense of 'z.' In Hebrew, the letter *Zayin* looks like a club or hatchet and also means 'weapon.' This is carried into Zion, which means 'fortress'; Zebah means 'slaughter'; Zabbai pictures its "roving about" zigzag nature. Non-Bible words

like dizzy, tizzy, and even sound-alikes,

like busy, represent

the   jagged

and fizzy

face

of

Z

Reviewing & Combining letters
I N T O W O R D S

I ndividual letter meanings are *very* general. They only come into clear focus when used in connection with other letters. Observe the following changes which take place when various consonants are added to both Bible and non-Bible words beginning with the letters 'ca_'. Recall that 'c' often means to grasp, contain, hold, or creep and 'a' frequently means 'add.'

cad: The OED calls a 'cad,' a "lower grade man" or "low fellow," with "low vulgar manners"; it comes from the French 'to fall down' (d). A 'cad' *holds* on (ca) like a "familiar spirit" or "an unbooked passenger" (OED).

call: to hold on (c) to someone's attention by adding (a) volume and extending (ll) the voice.

came: to creep (c) along (a) and move across (a) the muddy mountains (m).

can: a "vessel for holding" (c) additional (a) materials in its no-content container (n) (OED).

cap: "a container" (c) added to (a) and placed "on the end" point or "uppermost part" (OED).

car: a container (c) for added people (a) which *energetically* (r) carries them.

cat: a carnivorous animal characterized by its creeping (c) about (a) from 'here to there' (t).

cave: a holding place (c), with added air space (a), shaped like a void (v); a v-shaped cleavage; a "concave" "cavity" or "a cavern" (OED).

2 Kings 6:25 has a "cab" which holds (c) the added (a) bursting bombs that birds (b) drop. A New York 'cab' holds (c) added (a) people; its doors burst open (b) to drop men off; then the cab bursts forward again.

E ach letter demonstrates its meaning when added before '_at' (the plus of 'a' and the distance of 't').

Bat: a bulbous (b) end added (a) to a linear (t) stick. (The bat becomes a little 'bit' with the smallness of 'i'; with the bursting of 'b' and the interrupting space of 'u,' it becomes 'but.')

Fat: a form (f) that has added dimension (a) and distance (t).

Hat: a covering or container added (a) to (t) a head to hold (h) hair or heat.

Mat: material (m) from the muddy ground (e.g. rushes, straw), added (a) on to the muddy ground; its linear (t) form ▬ allows linear (t) 'here to there' foot-wiping.

Nat: an insect of no size (n) that adds (a) flight, to and fro (t). (A 'nit' of one of the eggs of lice is even smaller because of the thin 'i.')

Pat: to add (a) a touch (t) to a place (p).

Rat: an energetically (r) chewing and traversing animal that adds (a) distance, going to and fro (t).

Sat: gently slipping (s) added (a) distance (t) north to south, as the body takes the shape of an ꙅ.

Tattle: tales 'from one person to another' (t), added (a) and extending (l) many times (tt) over.

Vat: a void (v) with added (a) tall distance (t) to contain volume.

T he following section will exhibit the letter 'f' when combined with different letters. Remember 'f' means "form," as indicated in Genesis 1.

f + i The form of 'i' is often thin, so when 'f' combines with 'i' we "find" "fine" things and forms such as the "finger," "fin," "fit," "fitted," "fitly," and "finisher" (the 'sh' is all the fine dust). Another form that is thin (i), and splashes fine mist (sh), is a "fish." Add the power and energy of 'r' and the compactness of 'i' to a *form* and it becomes "firm" and "firmament." With the great bulk of 'G' it can be a round "fig" or "figure."

f + a The adding power of 'a' adds a little "fat" to the "face" of 'f' and some unneeded "fashion." (The 'sh' in 'fashion' adds splashy patterns and designs.) Adding a stick-like figure to the form is "fasting"; in "famish" the form becomes thin (i) and dissipates (sh.) Add the down of 'd' and the form "fadeth" away.

f + ai The Bible's "faint," "fail," "fain," and "fair" are all 'f' words, indicating *forms* (f) which are multiplied (a) in delicacy or diminishment (i). (Note other multiplied small or *thin* things: nail, tail, rain, vail, rail, daily, mail, and pair.) (Switching the *order of vowels* changes the emphasis: a vail is at or added; a vial has a thin inside.)

Our weak frames (fai), if taken the distance (t) to Jesus Christ, and dwelling (h) in him, combine to form "faith." The *form* of a father or friend is seen in the 'f' shape, as an umbrella over and as arms extending to you. ('F' extends *out* with the 'l,' as a "fellowship," "fellow," "folk," "family," and "familiars."

f + l The extending nature of 'l' makes a *form*: extend from truth and righteousness ("false," "flattery," "fable" "folly," "fool"), lay dormant ("fallow"), lay out ("flow," "flat," "field," "floor"), extend ("flood," "flux," "fly," "flag," "follow," "fled,"), multiply and spread out ("flock," "fold," "fleet," "flourish," "flower"), loosen ("flay," "fillet," "flakes"), and spread over ("flesh," flanks"). A

form doubly (ll) extending is "full," "fill," "fell" and "fall." When time is doubly extended, it is "finally" over.

f + r The overriding and ruling 'r' moves the form out "from" itself into "first" place. The life giving energy of 'r' makes the form "fresh," "fruitful," and "fervent." 'R's energy will "ferret" as "far" as need be.

f + e The big eyes and eating mouth of 'e' take on the form of "feed" and "feasting." When the extremities, eyes, and ears (ee) break (b) and are loose (l), the form is "feeble."

f + o The space of 'o' adds more "form" to 'f.' The form of "foam" comes from the bubble air-space of 'o,' 'added' many times by 'a' to matter 'm.'

Such space is traversed by the multiplied (oo) "footsteps" of "footmen," whose energetic (r) form is traced going "from," "forward," "forth," and "fro." The 'o' provides the space in the form of a "forehead," "foreskin," "frontier," "forest," "forefront," "forward" and "ford."

The form of space, *as time*, is shown in the words "forecast," "foretell," "foreknow," "forebear," "forever," "former," and "forget." The 'for' in forgive means to "send it away" "from," according to Webster (1828); the distance comes from the 'o' and the energy to propel the form comes from the 'r.' The same form of space is seen in "forbid" and "forsake."

"Fornication" combines the form of 'f', with the arch space of 'o,' (Latin, *fornic* arch ⌢), held up with the strength of 'r,' clasping with the 'c' sound in 'nex,' from nexus (fornicated: "bending over" OED).

"Food" often takes the roundish 'o' form of multiple (oo) seeds, grains, and round fruit and vegetables. "Food" usually springs from down on the ground (d).

f + t The 'here to there' aspect of 't' makes the form of 'f' "fetter," (linear ropes), "fight" (a 'here to there' punch),

and "felt" (a 'here to there' touch, with the sensory 'e'). Add the distance of 't,' the clasping of 'c,' and the holding of 'h' and the form will "fetch."

f + u The gap given by 'u' gives 'f' the form of a "fugitive," who goes "further," a "fault" (crack), or a "foul" decayed form. The 'out' in "fountain" makes the form go out; the 'ai' makes it go out in small drops (e.g. rain; hail).

f + w The 'f' form joins the extended (l) and up and down (w) wings of "fowl."

f + x The "fox" *may* have been so named because, as Matt. 8:20 tells us, "foxes have holes." The letter 'f' is the fox's form, the 'o' is its hole, and x marks the spot where it kills, spoils, and breaks down ⚔ (Song of Sol. 2:15, Ps. 63:10, Neh. 4:3). In 'fox,' 'x' marks the spot, like a pox, or his tunnel, like a sox (sock), or a hold, like a box. Could the fox's '𝓍 ' have come from a first usage in the Bible when Samson tied the foxes tails together; he "turned tail to tail" (Judges 15:4)?

Q & A

Q. *How* do letters convey meaning?

A. Words and letters often resemble their meaning. Firth writes, "A phonetic habit is an attunement, a setting of the central nervous system, which is touched off by the appropriate phonetic stimulus..." Such stimuli include the following resemblances. Most words are a mix of these:

- **pictorial**, **optical and geometrical**: the shape of the letter (e.g. blob, see, jerk; Köhler, 1947).

- **aural and acoustic**: the sound of the letter; how its pronunciation reproduces the thought referred to (e.g. smash, yawn, blow, laugh, hiss, awe, and gulp).

- **physiological**: the way in which the letter is pronounced in the vocal organs (e.g. gutturals, such as C, K, G, are pronounced in the throat. The 'c' of "collar" is pronounced where a collar is worn. The KJV reader can sense Job's choking as he cries, "...it bindeth me about as the collar of my coat" (Job 30:18). The 'o's in "collar" and "coat" holler and moan with Job; "about" contains the 'ou' in Job's 'ouch.'

- **gesturing with the face**: "[R]esearch has already demonstrated that certain vowel sounds are associated with certain physical attributes." The width of the open mouth, when each vowel is pronounced, pictures the word's seeming 'size.' ('A' and 'o' words seem larger than short 'e' and 'i' words. 'A' can mean 'and' (plus) as introduced in Genesis 1. The researchers who *named* the dangerous drug, Prozac, state that 'a' "sounds large" (www.namebase.com/white.1). The *Oxford Dictionary of English Etymology* states that many 'bl' words *express* the movement of the lips involved in the pronunciation of 'bl' (e.g. blab, blare, bleat, blurb, blame, blather, blither, bluster, and blarney).

We are not surprised that God created food which complements our physiology. Food is attractive when seen with the eyes, palatable and tasty when chewed by the teeth, and chemically compatible and nutritious when digested by the stomach. Why should we be shocked that God also provides food for the soul in the form of letters, which make words, to be received by the eyes and ears and assimilated by the mind and heart. Even the popular press, *New York Times Magazine,* discussed why "certain letters equal certain meanings" (http://www.naming.com/whitepaper).

The sound, feel, and visual associations letters have are not only natural, that is, a part of God's creation, but they are learned and reinforced through language in general and specifically through the Holy Bible, the font of literate meaning. Roger Brown writes, "The phonetic symbolism of the English speaking community may be entirely the result of similar linguistic training...There may after all be some associations of sound and meaning that are universally known and others that are a cultural product." For those who speak English, the "cultural" database was the English Bible (*Words and Things*, NY: Macmillan and Company, 1958).

There are also several *levels* of sound symbolism. Some relate to acquired meaning (i.e. from the English Bible). Some come from intrinsic meaning, in which words are built on morphemes (the smallest unit of meaning) from Latin and Greek roots.

Q. Is it possible to *prove* that English letter meanings and associations sprang from the King James Bible and earlier English Bibles (many sound meaning associations also being traced back to ancient Bibles, such as the Hebrew, Gothic, Anglo-Saxon, Latin, and Greek)?

A. Select any phoneme (e.g. ***bl***). Using the unabridged *Oxford English Dictionary*, look up all of the words which begin with these letters. Examine the *earliest* usages (A.D. 800-1600) and observe the *preponderance* of Bible and derivative scriptural works. (Previous chapters name many of the early Bible manuscripts and editors.) Scholars use

this same method .

The Bible has been the formative mental structure for all English-speaking peoples. Our forms of English speech were "make permanent by the English Bible" (Bobrick, p. 84).

- Yale University Professor, Albert Cooke, states,

  "[M]ost of the literature produced was strongly colored by biblical diction" (*The Cambridge History of English Literature*, vol. 4, pp 35-37).

- *The American Language*, by linguist H.L Mencken, gives examples of how the Bible's words are *the* words we use:

  "If they had any written guide it was the King James Bible (1611). Whenever an English reform or innovation percolated to them they were inclined to remain faithful to the sacred text, not only because of its pious authority but also because of the superior pull of its imminent and constant presence. Thus when fashionable prudery in English ordered the abandonment of the Anglo-Saxon *sick* for the later and more elegant *ill*, the colonists refused to follow, for *sick* was in both the Old Testament and the New; and that refusal remains in force to this day" (e.g. p. 127 et al.).

- Harvard's *Literary Guide to the Bible* reminds readers:

  "The temptation to regard biblical writings condescendingly, as coming from a more primitive culture, neglects to take into account how far our deepest structures of expression were formed by these more developed biblical texts," such as the early English Bibles and the King James Bible (p. 657).

Q. How does the Bible use letter meanings to reinforce the comprehension and understanding of its text?

A. The Bible uses letter repetition and surrounding text (context), among other things.

Example 1: letter repetition

Letters are often grouped and repeated to magnify their effect and to reinforce the distinct meaning of their sound. The following three sequential verses in Psalm 107 exemplify God's use of sound to supplement sense:

1. 'O' sounds like "Oh!" When 'o' is pronounced, the mouth drops open in a gasp. Taking his cue from Bible verses like the following, poet John Milton (1608-74) inserted the moaning long 'o' sound into his poems, when he wanted to express a feeling of woe and a chorus of moans. The Bible set the precedent with verses such as this:

> "Again, they are minished and brought low
> through oppression, affliction, and sorrow"
> (Ps. 107:39).

2. In the next verse, the place of judgment is reinforced with repeated 'p' sounds. Then the waving and wandering movement of 'w' is echoed to express the wild way of the lost. (Compare 'wild' and 'mild.') Other underlined sounds are repeated to reinforce their meaning.

> "He poureth contempt upon princes,
>   and causeth them to
>   wander in the wilderness,
>   where there is no way" Ps. 107:40.

3. A sigh of relief is sounded when 'h' is pronounced. The 'h' of 'home' is repeated in verse 41. There the 'et' echoes the 'here to there' of 't.' The 'f,' 'l' and 'i' resonate and are used to join and contrast two thoughts: a negative form (f) extends (l) in the words, "from affliction." It is contrasted with the positive form, seen in "families like a flock."

"Yet setteth
he the poor on high
from affliction, and
maketh him
families like a flock." Ps. 107: 41

Example 2: letter repetition

The Bible sometimes defines words with nearby words that use those same letters and sounds; the parallel between the word and its definition is sometimes shown with other sound parallels.

For example, what does the LORD'S name is "terrible" mean? In Psalm 99:1-3 "terrible" is paralleled with its letter-matching definition "tremble." The LORD is 'able to bring tremor.' He is terror-able, that is, 'able to bring terror' for correction or judgment. Read Ps. 99:1-3:

"The LORD reigneth;
let the people tremble...
Let them praise thy great and terrible name..."

When the 't's in 'terrible' and 'tremble' go from 'here to there,' with the energy of 'r,' "trouble" or a tornado may be on the way (Ps. 107:25-31).

Good definitions in dictionaries often use words that resemble the sounds of the word defined (e.g. 'jolt' is defined as "jerk." 'Prod' is defined as "poke...with a pointed instrument" OED).

Example 3: Surrounding context and morphemes.

Sound meaning is reinforced contextually. The story line helps the reader understand words. Additionally, the KJV sometimes teaches word meaning by incorporating *known* words close to *unknown* words. Sometimes it uses *already known* letter groups (morphemes) near *new* words.

Using context and morphemes (the smallest unit of meaning), the KJV teaches the meaning of four words in Genesis 8: stopped, restrained, opened, and olive.

1. stopped: The 'top' is the 'stopping' point.

"[T]he windows of heaven were stopped...the tops of the mountains seen" (Gen. 8:2-5).

2. restrained: There was 'rest' for the 'rain,' when it was rest-rained.

"...the rain from heaven was restrained..." (Gen. 8:2). ('Rest' is defined in Gen. 8:9 and 2:2).

(Obvious prefixes, such as re- in "restrained" have their own meanings, but this is not contrary to the meaning of re- in 'rest.' 'Re-strained' and 'rest' are quite alike in meaning, because of their shared letters.)

(The corrupt *Amplified Bible* writes: "the gushing rain from the sky was checked..." This false version, which adds words to the scriptures, following the Greek lexicon of heretic and Unitarian J. Henry Thayer, never taught the reader what 'checked' or 'gushed' mean.)

3. opened: Noah let the raven out of his pen or penned up place. 'O' can picture an opening; the 'p' identifies a pen as a place.

"Noah opened the window...And sent forth a raven" (Gen. 8:6, 7).

4. olive: By seeing the 'o-live' leaf, Noah knew that there were live plants.

"...and every living thing...in her mouth was an olive leaf..." (Gen. 8:1, 11).

Example 4: Similar letters and morphemes

Some words, like "listen" and "silent" have identical letters because they share a similar meaning.

'Cool' and "lukewarm" are similar temperatures between hot and cold; 'luke' and 'cool' reverse identical letter sounds and loosen (l) by degrees (oo) the heat contained (c).

The "Lamb of God" is reminiscent of the "balm in Gilead." Note some of the following anagrams and built-in definitions, found using the database at www.wordsmith.org

Morphemes (smallest unit of meaning):

redemption	=	red-empti-on (blood empty on)
imputation	=	I put on
justification	=	just-if-I

Same letters (anagrams):

redemption	=	ponder me it, morn it deep
		I'm torn deep, point me red
		deport me in
salvation	=	a vital Son
		a vain lost,
		salv[e]
justification	=	saint
begotten Son	=	best one, stone
		be sent
mercy	=	me cry
Revelation	=	violent era
		evil tenor
		reveal, revel

Obviously, anagrams have their limitations (even though naive KJV critics may think that 'linguistics' is an Italian pasta dish, eaten with Chinese chop sticks.)

Q. Since the KJV and earlier English Bibles are the original fountains from which letter meanings flowed into the English corpus, what havoc must new versions play when scavenging for word substitutes and so-called synonyms?

A. The historic Bible uses the words with the proper sound symbolism, because it was the repository of the sound associations which filtered down and now pervade the language. Magnus concludes that a word is "distinct from its synonyms which are pronounced differently." When forced by copyright law to abandon the English words which set the foundation for sound associations, new versions miss much in communicating 'meaning.'

Example 1: stump (KJV) vs. torso (NKJV)

Following the precedence set by the Bible, "[W]ords group themselves into families of linked words or related habits," states Firth. Words such as clump, hump, plump, bump, and slump exemplify the bumps in 'm.' Magnus states that "almost all of the wavy and bumpy words in English contain a labial consonant" (e.g. m, p). (Labials, such as m, b, p, v, f, w, are primarily pronounced with the lips.) "96% of the 367 English monosyllabic "bumpy/wavy/folded words contain a labial," Magnus discovered.

- When the **KJV** uses "rump," "stump" and "jumping," the "lumps" in 'm' make the place (p) lumpy.

- However the **NKJV** substitutes "fat tail," "torso" and "clattering" for the above 'ump' words (See Lev. 3:9, 1 Sam. 5:4, Nah. 3:2 et al.), just to secure a copyright. Cohen of Stanford University would find the NKJV's 'torso,' too *tough*, *fast*, and *tall* (with torso's quick obstruent, blocked dental 't') to communicate Dagon's slumping "stump." The KJV's stodgy sonorant (not blocked) 'm' and the slow labial 'p' slow down the 'st' in "stump" to picture a motionless "stump" perfectly. A "stump" is a 'straight' object that is 'slumping.'

Example 2: stink (KJV) vs. odious (NIV)

There are some strictly "pleasant" and "non-pleasant" letter combinations, document Johnson, Suzuki, and Ohls, in their 1964 article ("Phonetic Symbolism in Artificial Language," *Journal of Abnormal and Social Psychology*, 69:233-236). New versions are more difficult to understand because they divorce themselves from the language's common sound associations. The letters 'n' and 's' are frequently used in words that are about the nose. These include, sneeze, sniff, snore, snort, snout, snoop, snooze, stench, and neb. When the NIV substitutes "odious" for the KJV's "stink," it cuts readers off from letter-clues which reveal the meaning of the word.

Example 3: Built-in meanings with morphemes (A morpheme is the smallest level of meaning and grammar.)

The NIV drops **Genesis's** built-in meaning clues, included in words such as midst, multiply, and fowls.

KJV	NIV
midst	between (dropped built-in definition 'mid.')
multiply	increase (dropped built-in definition 'ply' & plural 'y.')
fowls fly	birds fly (clipped its wings and built-in example, 'owls'; destroyed its alliterating 'f' and 'l.')
Heaven (a home; a haven)	sky (going from high to low (s), with smooth kinesthetic movement (k), in multiple directions (y).
Earth	land (There is 'land' on the moon.)
abundantly	teem (extremely *uncommon* word; the first letter of the KJV word "abundantly" (a) tells the reader the word means 'adding.')

Example 4: charity (KJV) vs. love (all new versions)

Magnus states that 'r' has "rules and regulations imposed from without.../r/ is the one that reasons things out. /l/ feels them." 'R' has a head; 'l' does not have a head. Therefore the word 'love' cannot be substituted for 'charity.' Charity is love that grabs (c) hold (h) and (a) rules (r) itself (i), reaching out to (t) many (y), in spite of feelings.

Q. How does letter order affect the meaning of a word?

A. Position communicates emphasis, sequence, and *more*.

Example 1: Emphasis and priority—"loops" and "pools"

Both "loops" (Exod. 26:4) and "pools" (Exod. 7:19) have a place (p) which has extended (l) space (oo). The looseness of 'l' is a more striking characteristic of a loop.

Example 2: Sequence— 'stab' and "blast"

In the word 'stab,' the vertical force (s) is directed (t) and (a) then the blow (b) occurs; In "blast," the blow (b) occurs first, then it extends (l), as force (s) projects it a distance (t).

Example 3: Opposites can be created by shared letters. Remember 'l' often means 'loose' and 'r' can mean rule and energy. Switching the 'l' and 'r' does the following:

- 'lure' is liberty (l) over authority (r); looseness (l) with energy (r).

- 'rule' is authority (r) over liberty (l); rule (r) extending out (l).

Q. What about words that do not *seem* to fit the current 'definitions' for letters?

A. Continued research will no doubt expand and refine yet undiscovered letter-meaning categories. The KJV will provide the key, if researchers will tap its database. The college professor I had for honors physics said that one can calculate *probabilities* for the position of a particle, but one cannot identify its *precise* position. The new science of computational linguistics is still in the *probability* stage. The field has many unanswered questions to address. The initial letters in a word are easier to explain than its ending letters. Consonants are easier to define than vowels (a, e, i, o, and u), perhaps because vowels must serve in so many more contexts.

Q. Should letter meanings be considered during daily Bible study?

A. Generally, no. During daily Bible reading, I occasionally come across an unfamiliar word. Usual*ly* letter-meanings complement the context's built-in definition. Magnus says, "we all know about the sounds subconsciously, because we can talk. But it's rare that we bother to become aware consciously of the dynamics of word semantics."

> "The fear of the LORD is the beginning of knowledge..." (Prov. 1:7)

> "The secret of the LORD is with them that fear him; and he will shew them his covenant" (Ps. 25:14).

All word and letter associations happen automatically, as a Christian simply reads the Bible daily with attention, humility, and child-like faith. A soft heart will yield more spiritual fruit than software and a hard drive. If we *needed* (Phil. 4:19) an answer to every letter-meaning question that might arise (e.g. what do the letters in 'xylophone' or 'Jesus' mean?), God would have placed this information directly in the Bible. "[O]ne thing is needful" and that is our relationship with the Lord Jesus Christ (Luke 10:42). The Bible refers to the simplicity that is in Christ Jesus.

There *is* a *need* today for increased honor for the Holy Bible. As the sin of unbelief abounds today, God's truth will "much more abound" (Rom. 5:20). God has allowed today's "increase" in "knowledge," in the field of computational linguistics, to glorify his word (Dan. 12:4). The information about letter meanings is given to encourage a reverence and trembling toward the word of God and its every detail, so that naive critics will cease correcting it — replacing the Holy Bible, with a holey lexicon, fixing a Rembrandt painting with a crayon.

Q. Do letter meanings occur in other languages?

A. The new field of computational linguistics has proven *scientifically* what German linguist, Wilhelm von Humboldt observed in the nineteenth century:

> "[Sounds] produce an impression which to the ear is similar to that which the object makes upon the mind...This kind of sign process which is based upon the particular meaning of each individual letter and whole groups of letters has undoubtedly exercised a prevailing, perhaps even exclusive, influence on primitive word formation. Its consequence has been a certain likeness of word-formation throughout all languages of mankind" (*Über die Verschiedenheit des Menschlichen Sprachbaues und ihren Einfluß auf die geistige Entwicklung des Menschengeschlechts*, Druckerei der Könglichen Akademie, Berlin, 1836, Reprinted Bonn: Dummler, 1960).

The book, *Discovery of Genesis* by Chinese pastor C.H. Kang and Dr. Ethel R. Nelson, discloses that even the ancient and modern pictograms used for Chinese writing often look like the Roman alphabet and match its letter meanings. In English the horizontal ― mid-bar on the 'Ϯ' and 'ᴇ' often represents the horizon line, where heaven meets earth. In Chinese, this line ― means 'heaven and earth are one.' Note other similarities between the Chinese form of writing and the English alphabet meanings.

'R' is a picture of a ruler. The Chinese pictogram for man looks just like an 'R.'
'E' is a picture of dawn. The Chinese pictogram for dawn looks just like an 'E.'

'Ϯ' is a picture of a tree. The Chinese pictogram for a garden is a 'Ϯ' in a box.
'S' can be a picture of the serpent. The Chinese pictogram of a serpent is 'S.'
'X' means to x-out. The Chinese pictogram for kill is an 'X' on the forehead.
(Available through A.V. Publications, see pp. 25, 52, 53, 115, 85, 42, 86 et al.).

Not only German and Chinese linguists, but also Spanish and French researchers have observed that letters have meanings. Spanish linguist Vicente Garcia de Diago, in his *Lecciones de Linguistica Española* (1973), writes that

speech is "expressive of reality in the same way as all gesturing." French linguist, Jean-Michele Peterfalvi, proves that sound symbolism exists in French ("Les Recherches Expérimentales sur le Symbolisme Phonétique," *Centre National de Récherche Scientifique, monographes Françaises de Psychologie*, 15, 1970.)

Over fifty years ago linguists documented a universal phonetic symbolism in which even "non-cognate (not related) languages employ similar patterns of sounds...to designate similar meanings" (e.g. Brackbill and Little, 1957; Tsuru, 1933; Allport, 1935; Brown, Black, and Horowitz, 1955).

Of 23 languages examined, over half use the *sound* of the clasping 'c' to name the 'crab.' (e.g. Korean, 'ke,' Swahili 'kaa,' Japanese 'kani,' Chinese 'ko,' Telegu 'kappu,' Latin 'cancer,' Malayan 'kepiting,' Yiddish 'krab,' Swedish 'krabba,' Spanish 'cangrejo,' German 'Krebs,' English 'crab' and French 'crabe').

In English, a stream is a 'creek;' in Russian it is a 'rechka.' The scrambled letters and sounds are simply an extension of the languages confounded by God at Babel. This confounding also included letter sounds. Many letter meanings are universal. However, letters are sometimes pronounced differently by other languages. 'Light in weight' and 'light in color' are *karui* and *akarui* in Japanese, because they pronounce letters differently.

Before anti-Semitic German 'scholars' turned the study of etymology, linguistics, and lexicography upside down in the late 1800s, in their effort to "de-sacrilize" language, linguists often traced words back to common Hebrew roots (Linguist H.L. Mencken writes in *The American Language*, that "Webster's theory of the divine origin of language was set forth at length in his introduction to his American Dictionary of 1828, and it continued to appear in the successive editions thereof until twenty-one years after his death, when his heirs and assigns employed a German philologian named C.A.F. Mahn to revise it"; NYC: Alfred Knopf, Supplement 2, p. 5). English has been traced back to Hebrew in books such as *The Word: The Dictionary That Reveals the Hebrew Source of English* by linguist Isaac E. Mozeson and *English Derived From Hebrew* by R. Govett (London: S.W. Partridge and Co., 1869). Linguists found that English speakers were usually able to guess the meaning of Hebrew words (Brackbill Y. and Little K.B., "Factors Determining the Guessing and Meaning of Foreign Words," *Journal of Abnormal Psychology*, 54:312-318, 1957.)

Dr. Robert K. Logan works with the well-known University of Toronto School of Communications. He is also a Professor of Physics there and researches computer applications in education. He states,

> "In fact, it is our hypothesis that the phonetic alphabet, monotheism, and codified law were introduced for the first time to the Israelites by Moses at Mount Sinai in the form of the Ten Commandments"..."The written letter replaced the graven image" [pictogram] (*The Alphabet Effect*, pp. 82, 87, 88, 89 et al.).

God said the letters on the stone tablets were ones, "which I have written..." (Exod. 24:12). Exod. 32:16 confirms that, "...the tables were the work of God, and the writing was the writing of God, graven upon the tables." *Each* letters is so important to God that the Hebrew word for "scribe" and "count" are the same word (*saphar*, that is, cipher; See Lev. 23:15 and 2 Sam. 8:17). In Psalms, Proverbs and Lamentations there are places where the Hebrew alphabet is used to order the verses (Robert K. Logan, *The Alphabet Effect*, NY: William Morrow, 1986, p. 188).

 The KJV keeps the Hebrew consonantal roots and their semantic 'sense,' if possible; new versions do not. Note the following examples:

The Hebrew Bible and the KJV use the 'c' (k) and 'r' sounds to communicate the concept "corn." New versions call it "grain" or "produce of your threshing floor." The word "corn" is more ancient, more universal, and pictorially depicts a kernel of grain. The *Macmillan Visual Dictionary* pictures the 'c' shaped grain as follows (NY: Macmillan Publishing Co., 1993, p. 1529):

- 'C' depicts the exact shape of a grain. 'c's opening depicts the split in the seed coat (testa) which allows the radicle, hypocotyl and root hairs to emerge.
- 'O' is the interior cotyledon space;
- 'R' is the energizing life-generating radicle and root embryo.
- 'N' *may* picture the upward bud and downward root.

Everyone knows what a kernel of "corn" is. The new versions' antiquated "threshing floor" is obtuse and communicates little. The OED traces "corn" back to A.D. 888 and shows its use in the English Bible between A.D. 800 and 1000. The Bible does not change! The word 'grain' is much more modern, not being used until the late 1300s. Worldwide, 'corn' is the generic word for 'grain'; urban Americans are alone in perceiving the word corn as 'corn on the cob.' The OED states, "In England [and the entire English speaking world outside of modern urban America] the colloquial word for this sense is *corn*, which in the U.S. has a different application" (OED s.v. grain). The KJV is worldwide colloquial English.

Verse	Hebrew / KJV	New Versions	
2 Kings 4:42	Hebrew: karmel KJV: corn	NKJV NIV NASB	grain grain grain
Deut. 16:13	Hebrew: goren KJV: corn	NIV NKJV NASB	the produce of your threshing floor threshing floor threshing floor
Job 8:7	Hebrew: mitsar KJV: small	NIV NASB	humble insignificant
2 Chron. 24:24	Hebrew: mitsar KJV: small	NIV	few
Dan. 3:4	Hebrew: qera* KJV: cried	NIV NASB	proclaimed proclaimed

* Gutterals, such as Q, C, K, are those sounds produced in the throat. They are psychologically interchangeable, according to Grimm's law.

The KJV not only continues the most ancient consonantal sounds, when possible, but also matches the sounds of other languages worldwide, increasing international recognition:

- In Psa. 5:3 the Hebrew 'r' and 'k' sounds in *arak* appear in the KJV as "di**r**e**c**t." Outside of the Bible, other languages use similar sounds for this word (Russian *doo**r**oga*; Spanish *di**r**ecto*, *de**r**echo*; Arabic *ta**r**iq*).

- In Job 28:9 the Hebrew 'r' in *sho**r**esh* appears in the KJV word "**r**oot." Foreign Bibles often carry the 'r' in "roots" into their language (Spanish *raiz).* The NASB's "base" misses the sound, as usual, because new versions must change the Bible's ancient and historic words to gain a copyright. The KJV's "**r**oot" and "sp**r**ing" are internationally recognizable, mimicking the French *racine* and *source*, the Italian *radice* and *sorgente,* and the Dutch *wu**r**zel*.

Q. Where can additional information about letter meanings be found?

A. The current bibliography for computational linguistics and sound symbolism is too large to include. Dozens of current and exhaustive bibliographies can be found by searching the internet for "bibliography sound symbolism" (e.g. http://www.umich.edu/~archive/linguistics/software/dos/monosyl.zip.). For those who do not have Internet access, the following *foundational* works are cited. These were written *before* the *late* 1990s, when the science of computational linguistics proved scientifically the following authors' theories.

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$\mathscr{E}$PILOGUE

$\mathscr{I}$T is this author's humble desire that this book has "glorified the word of the Lord" (Acts 13:48). The King James Bible has been "tried" in this book and for the last 400 years. "[T]he word of the LORD is tried..." 2 Sam. 22:31. "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" Acts 5:39.

"[T]here hath not failed one word..." 1 Kings 8:56.

"[T]here is no other..." tried sword. David said,

"There is none like that; give it me" 1 Sam. 21:9.

Foxe wrote, "[W]hat he blesseth, that prevaileth...and yet man's unquiet presumption will not cease still to erect up towers of Babel against the Lord" (Foxe, vol. 5, p. 604). The never-ending new versions have likewise been tried herein and been "found wanting" (Dan. 5:27). Yet such pests will go on spinning their snaring webs around the consciences of mankind. Like the wasp, whose sting is in its tail, Bible critics are, in the end, only damaging their own reputations.

"My sheep hear my voice...," wrote the apostle John (10:27). Because of his closeness to the Lord Jesus Christ, the apostle John heard things others did not hear. John heard Christ's quiet heart beat as he "leaned on his breast" (John 21:20). Later during John's exile to Patmos "for the word of God," John said he "heard behind me a great voice, as of a trumpet..." God then revealed to him the great things in the book of Revelation (Rev. 1:9, 10). Some times we distance ourselves from the Saviour. Then we may be too far away to hear clearly the distinctions that are discussed in this book. May we all move in a little closer to Christ. Because of our sinfulness, we may only touch the hem of his garment. Yet it will heal our spiritual blindness. Once healed, may we *live* the scriptures, not just be content to search them. God calls us to a Christianity of practice, not of opinion.

ACKNOWLEDGEMENTS

Our prayer warriors, particularly Desmond from Northern Ireland, no doubt forestalled many of the "fiery darts of the wicked," which threatened to halt the books progress. Our church's deacon, Rodney, "oft refreshed" our spirits (and our supply of books). We are so grateful to those who have helped with gifts which enable us to send books and Bibles overseas and to prisoners. Many others, who wish to remain anonymous, helped immeasurably, most particularly my dear spouse and yokefellow.

> "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister (Heb. 6:10).

A Christian writing during the time of the bloody persecutions of the 1400s expressed the continuing sentiment of "every one that trembled at the words of the God of Israel" (Ezra 9:4).

> "Who that findeth or readeth this...suffer it
> not to be hid or destroyed, but multiplied;
> for no man knoweth what profit may come
> thereof. For he that compiled it, purposeth,
> with God's help, to maintain it unto the
> death, if need be. And therefore,
> all Christian men and women!
> pray that the word of God
> may be unbound, and
> delivered from the
> power of
> Antichrist,
> and that
> it may run
> among the people. Amen
> (F o x e, vol. 4, p. 676).

ABOUT THE AUTHOR

G.A. Riplinger has B.A., M.A., and M.F.A. degrees and has done additional postgraduate study at Harvard and Cornell Universities. As a university professor with graduate faculty status, the author taught seventeen different courses, authored six college textbooks, served as department chair, and was selected for the Honor Society's teaching award and membership in a national Education Honorary. The author is in several editions of *Who's Who*. The seventh textbook, *New Age Bible Versions*, was an international best seller and for it the author was honored with a Doctorate from the world's largest church of its kind. It has been used as a textbook in scores of Christian colleges, such as Pensacola Christian College. Permission has been requested and granted to publish and translate the book into Korean, Japanese, Russian, Norwegian, Polish, and portions in several European languages. Three years teaching English as a second language to students who spoke Greek, Japanese, Spanish, and other languages provided the foundation for the eighth textbook, *The Language of the King James Bible.*

*S*teps "ordered by the Lord" in a number of directions (from teaching ABCs to architecture), found their destination in this, the ninth textbook. It developed as a result of a lifelong study of language and cognitive behavior— that is, how the mind perceives, receives and retrieves information, particularly words and their semantic sense. An interest in language and how words are understood was sewn in childhood by a private Latin tutor. Coursework and experience in how learning takes place began formally some forty years ago while taking college courses in the field of education and later teaching classes to pre-reading children. Other helpful training included coursework in sound at Harvard University, a minor in history and art history (with research in the migration of symbols), and coursework in advertising (with research in semantics). Some years ago a serious investigation into the cognitive processes blossomed into a college textbook on the design process and cognitive behavior (accepted for publication by Prentice Hall), participation in an award winning design of a hospital for cognitively impaired children, and an invitation by President Reagan's Citizens Ambassador Program to join a team of U.S. doctors and architects to share research abroad.

Squeezing in an M.A. along the way, with coursework in consumer problems, set the stage for a continuing investigation into what appears to be questionable practices and claims by new versions (e.g. the NKJV's publisher was fined for fraud by the Securities and Exchange Commission). Appearances on many television and radio programs resulted in the worldwide circulation of nearly half a million copies of the author's various publications. One radio series, entitled *Which Bible Is God's Word*, was published in English and Korean. Much has been shared and learned about numerous languages and their scriptures, while working with many godly Bible translators around the world.

*T*his lifelong study of how words are received and perceived finds its only destination in Jesus Christ and *his word*. What miles of library books, which must turn to dust, cannot divulge, God's **Holy Bible** reveals. "But God forbid that I should glory, save in the cross of our **Lord Jesus Christ**, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14, Ps. 62:9, Luke 16:15,1Cor.2:5).
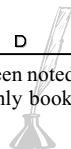
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CORRUPT SECTARIAN VERSIONS CITED

Jehovah Witness Version:

The New World Translation of the Holy Scriptures, 1961 edition, Brooklyn, New York: Watch Tower Bible and Tract Society. This edition was chosen because it preceded the NIV, TNIV, NASB, and NKJV and was available to the modern version translators.

Catholic Versions:

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The New American Bible, 1986, Iowa Falls: World Publishing Co.

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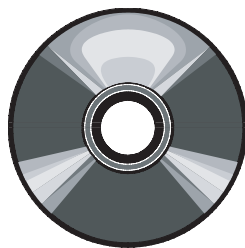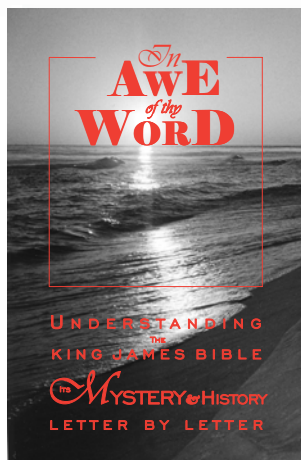
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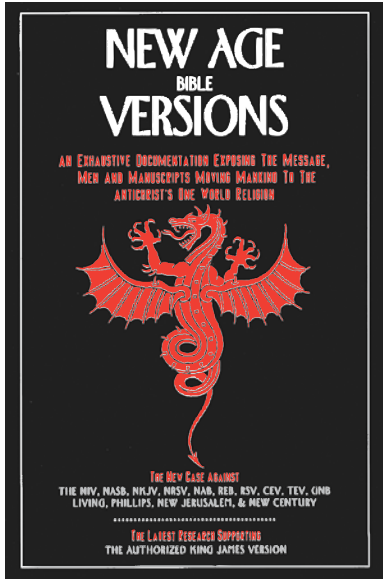

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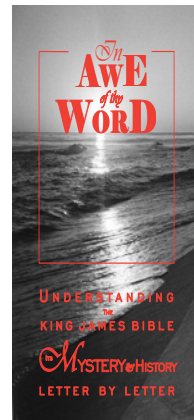
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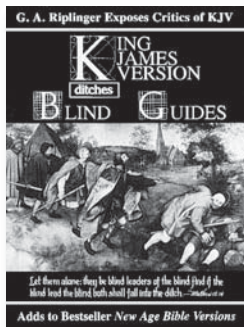
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Proves KJV superior to NKJV at every point.

Riplinger's defence of the use of the KJV's words 'God' and 'blood'—omitted numerous times by the NKJV. Proves conclusively that the NKJV ignores the Hebrew text, uses weaker renderings, paraphrase and new age buzz words.

King James: Unjustly Accused
by Stephen Coston $15.00
Conclusively proves false the myriad of lies propagated about King James.

New! One Book Stands Alone
by Douglas D. Stauffer Ph.D. $19.95

This author personally exposed the errors of NKJV editor, James Price, in front of Price's bible school's president, leaving Price speechless and the president promoting this author's book.

Bible Problems
by Gerardus Bouw Ph.D. $15.00
Answers every question. A classic! Proves KJV error free!
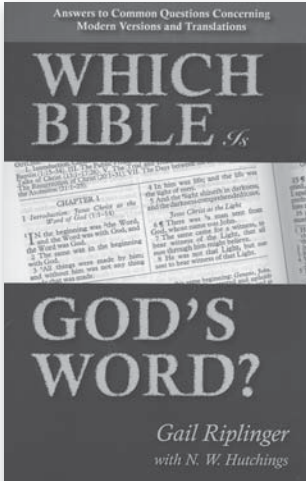
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WHICH BIBLE IS GOD'S WORD?

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Transcript of the series of interviews with G.A. Riplinger by Noah Hutchings of the nationally syndicated program Southwest Radio Church. Answers these and many other common questions concerning bible versions.

- *How do new versions change the gospel?*
- *How do the NIV and NASB support New Age philosophy?*
- *What about the NKJV, KJ²¹, and others which say they merely update the KJV?*
- *Where was the bible before the KJV 1611?*
- *What errors are the KJV critics making?*

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The Audios 8 tape audio transcript of *Which Bible*   **$19.95**

Other Books
The Elephant in the Living Room
editor Mickey Carter   **$8.00**

Chapter by Gail Riplinger includes:
1) Historical precident for translating foreign Bibles directly from KJV, not using corrupt lexicons to interpret currently printed editions of Textus Receptus
2) Collation from Nuremburg Polyglot (1599).
6 other contributors discuss problems in modern **Spanish** *editions.*

The Discovery of Genesis
by C. H. Kang and Dr. Ethel Nelson   **$9.95**
Although written by liberals using the corrupt Revised Version, this book demonstrates that God created the Chinese characters, which, when broken down into their component parts, portray the themes of the Christian Bible and can be used to communicate the gospel to Orientals.

Video and Audio Tapes

RESEARCH UPDATE
by G. A. Riplinger

Double Videos   **$24.95**

Double Audios   **$6.95**

INFORMATION OVER-LOAD! Over three hours of lectures are presented on these two videos. They begin with a half hour overview presenting problems in the NKJV, followed by nearly an hour update and overview of errors in the NIV, NASB and other new versions. Listeners will learn that 1) Rupert Murdoch, owner of the Bart Simpson television program, now owns the NIV's printing rights, 2) Roman Catholic Cardinal Carlo Maria Martini, the man Time magazine said is most likely to be the next pope, now edits the Greek text underlying the NIV and NASV, 3) Martin Woudstra, a supporter of the homosexual movement, was the NIV's Old Testament chairman!
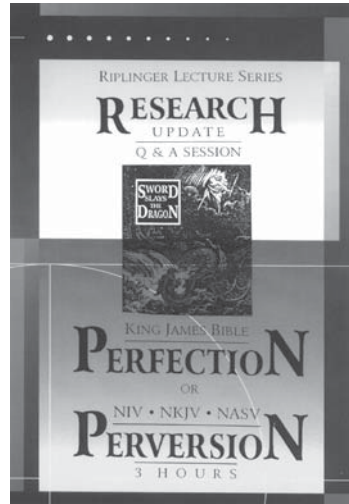
TAPE TWO IS A 2 HOUR PUBLIC QUESTION AND ANSWER SESSION. The following are just a few of the many questions answered: What is the origin of the Catholic edition? Why do "good men" unknowingly use corrupt versions? Why is "Easter" the correct rendering in Acts 12:4? How is the KJV's own self-contained dictionary superior to definitions given in Greek and Hebrew lexicons written by unsaved liberals like Thayer and Briggs? Why is "Lucifer" etymologically the correct rendering in Isaiah 14:12? What are the Satanic parallels to NKJV's logo? Why is the KJ²¹ more difficult to read than the real KJV? Why are the so-called "literal" translations in Berry's, Green's, and Kohlenburger's Interlinears in error? What are the parallels between the Jehovah Witness version and the NKJV?

Riplinger also discusses many other subjects such as: 1) The KJV's use of cognitive scaffolding which makes it a perfect tool for teaching "little folks" to read, 2) the dangerous Dead Sea Scrolls 3) the recent discovery by the world's pre-eminent mathematicians of names imbedded in the KJV's Hebrew text. (Nothing could be found when they tried their statistical analysis with the texts underlying the NKJV, NIV and NASB) and 4) Lucis Trust (Lucifer Publishing Co.) documents discussing their planned infiltration of the church.
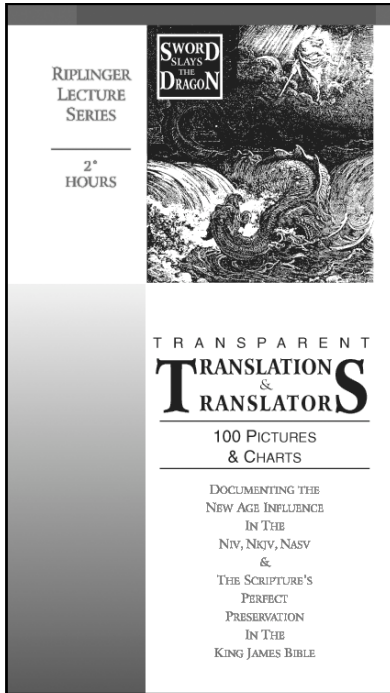
These lectures were televised on Scripps Howard cable network and WPMC-TV. They were taped at Temple Baptist Church.

Video

TRANSPARENT TRANSLATIONS & TRANSLATORS

Video	**$25.00**
Transparencies	**$35.95**
Handout Master	**$14.95**
Summary of Version Issue (12 Xerox pages)	**$1.50**

Thousands of participants in nearly a dozen of the major U.S. cities viewed this presentation filmed at a TV station in Kansas City or heard it aired on radio. Dr. Riplinger lectured 2½ hours, presenting on a huge screen, nearly 100 actual pictures and charts documenting the new age and occult influence in the counterfeit new versions. The audience often gasped in shock, seeing such things as the NKJV's 666 logo—now on the forehead of the latest smart card owners. This "picture show" is one-of-a-kind.

*This is the **best** video to share with friends who need a thorough analysis of the thousands of errors in the NIV, NASB & NKJV.*

NKJV LOGO EXPOSED   Video $12.00

Participants flew from France, Australia, and Canada and watched this pictorial history of the NKJV logo as Dr. Riplinger traced it from its origin in Baal worship and through its migration to the Druids, the church of Rome, the Masons, and the Satanists.

Video and Audio Tapes

Overview by G. A. Riplinger

Single Video	**$14.95**
Double Audio	**$5.95**

This single two hour video clearly presents the differences between the corrupt new versions and our beloved King James Bible. It presents the history of the Bible chronologically—its inspiration and perfect preservation by God—as well as attempted corruptions, past, present, and planned.

The material is presented simply and slowly for viewers who would like an overview and introduction to the subject. It is excellent for beginning a discussion with Sunday School classes, youth groups or precious friends who unknowingly use new corrupt versions like the NIV, NKJV, NASV, NRSV, CEV, TEV, REB, KJ²¹, RV, NAB, Good News, New Living, Phillips, New Jerusalem, Message or New Century versions.

These lectures of Dr. Riplinger's were televised over WBFX and aired over WPIP radio from The Berean Baptist Church.

OVERVIEW
2 HOURS

Interviews

Nationally syndicated Christian programs in which host interviews G. A. Riplinger about the book *New Age Bible Versions*. Discussions thoroughly cover the contents and topics in the book.

VIDEOS

Niteline	**$19.95**

This video has gone all around the world converting many precious souls to the KJV. 90 min.

Action Sixties	**$24.95**

Used successfully in scores of churches as a teaching series to educate members regarding the errors in corrupt new versions. One pastor commented that his most hardened new version fan "melted like a popsicle in a microwave" after viewing these 4 programs. (4 hours)

Audio Tapes

New Age Bible Versions Album $35.95
30 interviews with the author by talk show hosts across the nation.
Lots of ideas for answering tough questions. 16 tapes
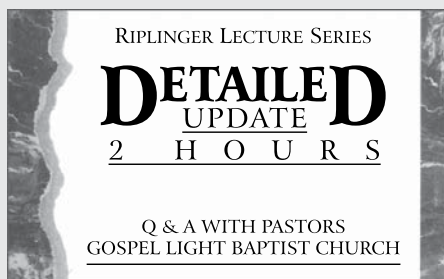
KNIS Radio Interview $3.00
with Riplinger/Feltner

More Revelations $7.00
with Riplinger/Texe Marrs

DETAILED UPDATE

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Hundreds of pastors gathered to hear Dr. Riplinger's very detailed and
convincing answers to the
excuses given by new
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important textual alerts for
pastors and students. NKJV
is thoroughly discussed. 2
hours

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Testimony: Mrs. Waite Interviews Dr. Riplinger $10.00

Books: The Classics

The Last Twelve Verses of Mark   **$15.00**
Defended by John Burgon (Summary $3.00)

The Revision Revised by John Burgon   **$25.00**
*The definitive book on manuscript evidence and translation
techniques.* (Summary $3.00)

The Causes of Corruption of the Traditional Text   **$16.00**
by John Burgon (Summary $3.00)

The Traditional Text of the Holy Gospels by John Burgon   **$16.00**
(Summary $3.00)

Which Bible? edited by D.O. Fuller   **$11.95**
*The classic defense of the KJV which led Dr. S. Franklin Logsdon, who had set forth
the guidelines for the NASB, to renounce his own NASB and all new versions.*

The King James Version Defended by Edward F. Hills   **$16.95**
*The author, a graduate of Yale University and Westminister Theological
Seminary, with a Th.M. from Columbia Seminary and Th.D. from Harvard,
presents overwhelming evidence for the historical accuracy of the KJV.*

Recent Scholarship

The Answer Book by Samuel Gipp Th.D.   **$6.95**
*Answers the 62 questions most frequently asked by the cynics. Includes
answers to false arguments about King James, Erasmus, the word "Easter" etc.*

New! **A Testimony Founded Forever: The King James
Bible Defended In Faith and History** by Dr. James Sightler
*Riplinger said this is "the most exhaustively researched book on
the KJV issue in the last 100 years!" Focuses on the sinister
beliefs of B. F. Westcott, the chief editor of the corrupt Greek
text-type underlying the NIV and NASB. Other books by
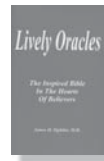Sightler below.*   **$17.95**

A Testimony Founded For Ever
The King James Bible Defended in Faith and History
JAMES H. SIGHTLER, M.D.
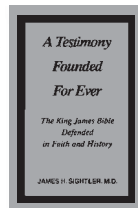
Westcott's New Bibles   **Silver Words and Pure**   **Lively Oracles**
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'Where was the bible before the KJV 1611?'*

**A Closer Look: Early Manuscripts
and the A.V.** by Jack Moorman $15.00
*Great tool! Examines the papyri, uncials, cursives, as well as the Latin, Syriac,
Coptic, Gothic, Armenian, and Ethiopic versions, and the church 'Fathers', in
light of their agreement with the KJV.*

**Missing in Modern Bibles:
An Analysis of the NIV** by Jack Moorman $8.00
*Contains a collation of important changed passages and a discussion of the poor
theories and manuscripts underlying them.*

When the KJV Departs From The so-called Majority
by Jack Moorman $16.00
*The NKJV footnotes erroneously point to the 'Majority' text, when they are in fact
only referring to the faulty Greek Text According to the Majority (1982) by Hodge
and Farstad. It falls far short of a full collation of manuscripts since it is based
primarily on Von Soden's collation of only 414 of the over 5000 manuscripts.*

Early Church Fathers and the A.V. by Jack Moorman $6.00
*Documentation proving that the early church 'fathers' were quoting
a KJV text type.*

Conies, Brass, and Easter by Jack Moorman $4.00
Proves correct many often criticized KJV words.

The Identity of the New Testament Text by Wilbur Pickering $15.00
*The best single book (facsimile) documenting that the most recent scholarship
and collation of the papyri prove that the KJV readings are earlier than those in
modern versions. The author has a Th.M. in Greek Exegesis from Dallas
Theological Seminary and M.A. and Ph.D. in Linguistics from the University
of Toronto. D.A. Carson admits it is, "The most formidable defense of the
priority of the Byzantine text yet published in our day."*

Preface to the KJV 1611 by the translators $1.95

KJV1611: Myth of Revision by Reagan $2.00

My Plea For the Old Sword by Ian Paisley $9.95
*Northern Ireland's representative to the British &
European Parliaments.*
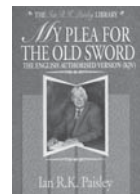
By Divine Order by Michael Hoggard $12.00
*Explores the miraculous ordering and numerical patterning
in the KJV.*

The King James Code by Michael Hoggard $14.00
*the author expands in amazing detail the subject of his first
book, shown above.*

Easy To Read

If the Foundations Be Destroyed by Chick Salliby $5.95
*An easy to read and beautifully written comparison of the NIV
and KJV text, proving the bankruptcy of the NIV.*

Things That are Different by Dr. Mickey Carter $6.95
Helped NKJV editor switch.

Let's Weigh The Evidence by Barry Burton $8.95

NIV Old Testament Corruptions by Dr. Adair $8.95

Answers To Your Bible Version Questions by David W. Daniels $10.95

Words in the Word

By Definition by James Knox $6.95
Interesting KJV word studies.

Strongs Concordance $22.95
*Use this list of where words occur to find other occurrences of the same
word. Within the context of one of the locations, God's definition will be
given. Ignore Strong's corrupt Greek and Hebrew definitions; he was on the
corrupt ASV committee.*

**Archaic Words and
the Authorized Version** by Lawrence Vance, Th.D. $21.95
*Examines every word that has been deemed archaic in the KJV. Demonstrates
that new versions use archaic and difficult words more often than the KJV.*

KJV's Own Definition of Over 800 Words $10.00
(50+ xerox pages) by Barry Goddard

A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents
by John Gill   **$14.00**
Facsimile copy in spiral binding of Gill's 1767 book. It documents and traces the Hebrew Old Testament to its origin, proving that God's name was pronounced JEHOVAH.

American Dictionary of the English Language edited 1828 by Noah Webster   **$64.95**
A must for every home. Defines words as they were used during the writing of the KJV 1611. Contains scripture references, etymologies from 28 languages and pronunciations. Modern dictionaries reflect cultural corruptions; consider and compare definitions for words such as sin, marriage, truth, spirit, and Christ.

Also available on CD-Rom: Requires MS 3:1 or higher   **$29.95**

Electronics

New Testament on Cassettes (12 audio cassettes)   **$22.95**
Hear the comforting meter of the KJV, clearly rendered by Alexander Scourby.

**Franklin Bookman**   **$59.95**
Electronic Computer Bible and Concordance (pocket edition)
This is the greatest Bible study tool I have ever found! It was very helpful in researching The Language of the King James Bible. If you key in two words, like **alway** *and* **always***, it will take you to all of the places they occur anywhere near each other.*

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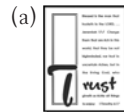
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"and there are many other things which Jesus did, of which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen"
John 21:25